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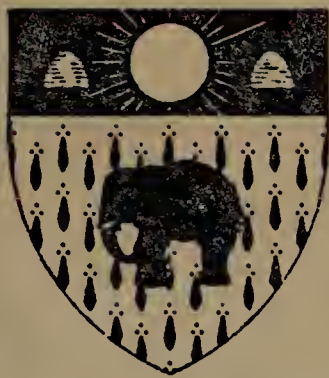
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THE ANCESTORS OF

CHARLES CLEMENT
HEACOCK

1851 — 1914



COMPILED BY HIS SON ROGER LEE HEACOCK IN 1945

WITH AN ACCOUNT OF THE DESCENDANTS OF
JOEL AND HULDAH GASKILL HEACOCK

PUBLISHED AT THE BALDWIN PARK (CALIF.) BULLETIN, 1950

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THE HEACOCKS IN ENGLAND

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The early Heacocks in Staffordshire were probably small landholders and farmers, although Jonathan, the emigrant was a wool dealer. The wool trade flourished in that part of England, and may well have been followed by earlier generations of the family. There is no record of a Heacock having suffered persecution for his religious principles, nor have any of them been prominent in the events of their times. The more colorful figures appearing in this account belong to other families.

The baptismal and burial records in Slindon have evidently been carefully checked, and the results are published in Robert's "Early Friends Families". Chapter XX of this book contains the following account of the Heacocks:

The Heacock family is of considerable antiquity, and was for several generations seated in or near a little hamlet called Slin or Slindon, in the parish of Eccleshall, Staffordshire, England. The records of this parish show that John Heacock was buried 2 mo. 30, 1587, and his wife Margaretta was buried 3 mo. 11, 1590-91.

John Heacock of "Slyndon (alias Slin) baptised 2 mo. 16, 1576, buried 12 mo. 6, 1666-67, is supposed to have been a son of John and Margaretta mentioned above. He married 1 mo. 3, 1605-6 at Eccleshall, Ellen Keene of Slindon. She was buried 11 mo. 1, 1645-46. Their several children were baptised at Eccleshall:

Margaret, baptised 4-9-1606.

Mary, baptised 4-9-1607.

William, baptised 3-6-1610, married Margaret —.

Ellen, baptised circa 1612, buried 5-30-1614.

Ellin, baptised 2-14-1622.

Two others—died in infancy.

William Heacock (John, John), only surviving son of John and Ellen (Keene) Heacock, baptised at Slindon, 3 mo. 6, 1610, continued to be a resident of Slindon until his death. He and his wife Margaret had issue, besides a number of children who died young, two sons, viz:

John, baptised 12-6-1652-53, died 9-10-1695, m. Jane —.

William of Slindon, m. Mary—.

CONVERSION TO QUAKERISM

The first Heacock to whom we can point with certainty as a Quaker is Jonathan, the founder of the family in this country. He married and emigrated as a Quaker and it is a reasonable assumption that his parents brought him up in that faith. Furthermore a member of his family landed in Pennsylvania when Jonathan was two years old, which is an indication of Quakerism in an earlier generation. The family was very likely one of the earliest to embrace the faith.

Quaker history records Richard Hickock of Staffordshire among its earliest (if unstable) converts:

Staffordshire developed strong groups of Friends, if we may judge by the fact that there were one hundred and eighty-three imprisonments in 1661 from this county. The history is obscure, but contains some passages of singular interest. Richard Hickock, the son of old Richard Hickock, the host of the Green Dragon, at Chester, after suffering imprisonment there came into the moorland corner of the county adjoining Derbyshire at the end of 1654. He convinced many persons in Leek and the neighborhood, and settled several meetings. The Leek magistrates strongly objected to the meetings in the town itself; they stationed men with halberds at the door and kept the town's people from coming. A letter from Hickock to Margaret Fell (wife of George Fox) in 1658, gives a good idea of his work as it had then developed. There is scarcely a first-day meeting in Staffordshire, he says, which has an attendance of less than a hundred, sometimes there will be above two hundred at a meeting. He has had two in Newcastle-under-Lyme and finds it a pretty moderate town. He has also been twice lately among the Ranters at Leek, all their mouths were stopped, only one woman belonging to the Family of Love stood up at the last meeting and opposed. The Baptists are much dashed to hear of the great Quaker meetings in market towns and elsewhere. Hickock wrote a tract to Ranters in 1659, and published another in the following year. A few years later, ". . . giving way to the imaginations of his own heart, (he) was drawn into whimseys, and so lost the knowledge of the eternal power: he degenerated from the Truth and became an absolute apostate, and many that were convinced by him in this country turned back from the Truth also."*

In view of the previously cited studies on the origin of names, Richard Hickock of Staffordshire may have been a distant cousin of the Heacocks of Stafford.

* Wm. C. Braithwaite "Beginnings of Quakerism", pp. 391-2.

THE FIRST EMIGRANT

While Jonathan Heacock appears to be the forefather of every Heacock now residing in the United States and Canada, he was not the first of his family to emigrate to America. There is a definite record of one John Heycock of Slivo in Staffordshire arriving in 1682, twenty-eight years before Jonathan.

This record is contained in the "Book of Arrivals", an original document required by the Form of Government of Pennsylvania, and in 1887 the original, time-worn and barely legible, was still to be seen in the register's office in Doylestown.* This is the exact record as it appeared:

From the Book of Arrivals: a registry of all the people in the County of Bucks within the Province of Pennsylvania that have come to settle the said county.

ARRIVALS

John Heycock, of Slivo, in Eccleshill parish, in the county of Stafford, husbandman, came in the Friends Adventure, arrived in Delaware river the 28th of 7 mo. 1682.

TIME OF SERVICE AND FROM WHEN:

To serve four years

Loose the 28th of 7 mo. 1686

SERVANTS:

James Morris

WAGES AND LAND:

To have 50 acres of land.

Thus the first Heacock arrived with his servant a few weeks before William Penn. He was one of the original purchasers of land in Falls Township, which is near the bend in the Delaware river in Bucks County,** and died there on November 19, 1683.***

This John Heacock is identified in Roberts' book as the father of Jonathan:

John Heacock (John, John, William), son of William and Mary, baptised at Eccleshall, Staffordshire, on 12 mo. 6, 1652-53, came to Pennsylvania in the "Ship Friends Adventure" arrived in Delaware River 7 mo. 28, 1682. He brought with him a servant, named James Morris, but was not accompanied by his wife and children. He had purchased of William Penn before leaving England, in partnership with Thomas Barrett, 875 acres, of which the Heacock share was 250 acres, by deed of lease and release dated 11 and 12 of 2. mo. 1682. He took up his 250 acres in Falls township, Bucks County, and also 50 acres adjacent on rent, the purchase of which he never completed. Having secured his home in Pennsylvania, he returned to Staffordshire for his family and died at Slin-

* "History of Bucks County" by Battle.

** "History of Bucks County" by William J. Buck.

*** "History of Bucks County" by William Davis.

HEACOCK FAMILY HISTORY

don 9 mo. 10, 1695. His wife, Jane, died 9 mo. 15, 1695. The records of the land office of Pennsylvania show that letters of Administration were granted on his estate to Elizabeth Venables, a sister to Barrett, and that she sold the 300 acres to Gilbert Wheeler, and that the real estate was resurveyed on 1 mo. 24, 1700-01, and patented to James Paxon, a purchaser of Wheeler.

This identification of the first immigrant Heacock with the father of Jonathan, and the story of his return to England for his family overlooks the report of his death in America in 1683. Furthermore it is impossible to correlate his being the father of Jonathan with the following paragraph taken from "Lloyd Manuscripts":

John Heacock of Slindon, Staffordshire, was a brother of William Heacock, of Slindon, and cousin of John Heacock, son and heir of the said William, who removed to Pennsylvania in 1682 and died in Bucks County about 1684, without issue, as appears by a deed, dated 19 February, 1710. William Heycock of Slindon, in the County of Stafford, second son of William Heycock the elder by Margaret his wife both late of Slindon, but now deceased and next brother and heir of John Heycock, formerly of Slindon, but late of the Province of Pennsylvania, and Mary, wife of the said William Heacock, the younger, to Jonathan Heycock (Heacock) of the borough of Stafford (England), cousin German of the said William Heycock, for land in Pennsylvania of the said John Heycock (Heacock), late of Bucks County, Pennsylvania, deceased. Heacock, or as it formerly was spelled, Heycock, is a very old name in Staffordshire.

It is difficult to follow the relationships in the will as described, but it is clearly stated that William is a brother of the John who died, and a cousin German of Jonathan. It also states that John died without issue, and he could therefore not have been Jonathan's father. In drawing the family tree, it has been assumed that the word "cousin" in its first use above means uncle, as cousin was loosely used, particularly by the Quakers. Cousin German must however, mean first cousin. More research in the original records is necessary to establish the true facts.

While Jonathan came to America with a deed to the farm settled by his relative, the land had been sold by an administrator, and there is no evidence to show that Jonathan ever went to Bucks County to attempt to establish his title.

CHESTER COUNTY, PENNSYLVANIA

The earliest settlers in the Delaware Bay area which became Pennsylvania, Delaware and New Jersey were the Swedes and the Dutch. The territory was under the jurisdiction of New Amsterdam in 1664, when that city was captured by the British and became New York.

In 1681 William Penn received from Charles II a grant of land west of the Delaware River and north of the fortieth degree of latitude, and north of a circle drawn twelve miles north of New Castle. This southern boundary of Pennsylvania became the subject of bitter controversy between the proprietors of Pennsylvania, and the Lords Baltimore, to whom an earlier English king had granted some of the same territory.

When Penn's deputy arrived in 1681, not more than 500 white persons resided in the limits of what was to become Chester County. These people lived only on the rivers or tide-water creeks; inland there was but untracked forest, inhabited by a few thousand Indians. There were some Quakers at Upland, and a Monthly Meeting was held across the Delaware in Burlington, New Jersey. William Penn had been interested in that colony at an earlier date.

In 1682 Quaker emigrants began to arrive in numbers. William Penn arrived at New Castle on October 24, 1682, from whence he proceeded to Upland, which he renamed Chester. In a letter written from that settlement on December 29, 1682 he said:

"As to outward things, we are satisfied; the land good, the air clear and sweet, the springs plentiful, and provision good, and easy to come at; an innumerable quantity of wild fowl and fish;

"Blessed be the Lord, that of twenty-three ships none miscarried; only two or three had the small pox, else healthy and swift passages, generally such have not been known; some but twenty-eight days, and a few longer than six weeks."

There were a number of our family in these first ships: John Sharples, John Heycock who settled in Bucks County, Robert Pyle, Samuel Levis, John Bowater, Benjamin Mendenhall, Christopher Pennock, Robert Stovey, Elizabeth Hickman and her son Robert Chamberlin, Ralph Lewis, and Robert Pennell all arriving before or within four years of Penn. All accounts agree with Penn's as to the bountifulness of nature in the Delaware Bay region. The deputy governor of East Jersey wrote in 1683:

"There is not a poor man in all the province, nor that wants; here is abundance of provision; pork and beef at two pence per pound; fish and fowl plenty; oysters, I think, would serve all England; wheat four shillings sterling per bushel; Indian wheat two shillings and sixpence. . . . good venison plenty, brought in to us at eighteen pence the quarter; eggs at three pence per dozen; all things very plenty; land very good as ever I

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saw; vines, walnuts, peaches, strawberries, and many other things plenty in the woods."*

Other accounts show the hardship which accompanied settlement. Those newly arrived from the seat of an ancient civilization had difficult adjustments to make. The following was written during the Revolutionary War, based on documents then old:

"Besides, these adventurers were not all young persons, and able to endure the difficulties and hardships which are mostly unavoidable in subduing a wilderness . . . but there were among them persons advanced in years, with women and children; and such as, in their native country, had lived well, and enjoyed ease and plenty.

"Their first business, after their arrival, was to land their property, and put it under such shelter as could be found; then, while some of them got warrants of survey, for taking up so much land, as was sufficient for immediate settling, others went diversely further into the woods. . . . often without any path or road, to direct them; for scarce any were to be found above two miles from the water side; not so much as any mark, or sign of any European having been there. . . . So that all the country, further than about two miles distant, from the river, (excepting the Indians moveable settlements) was an entire wilderness, producing nothing for the support of human life, but the wild fruits and animals of the woods.

"The lodgings of some of these settlers were, at first, in the woods; a chosen tree was frequently all the shelter they had, against the inclemency of the weather: This sometimes happened late in the fall, and, even in the winter season. The next coverings of many of them were, either caves, in the earth, or such huts, erected upon it, as could be most expeditiously procured, till better houses were built; for which they had no want of timber.

"It is impossible that these first adventurers and settlers, who had never seen, nor been accustomed to, such a scene, could, at first, have that proper idea, or method of improving this wilderness, which experience afterwards taught. It is likewise certain, that the great difference, between the finely improved, cultivated open countries, with the near connections, which many of them had left behind, and the appearance of a wild and woody desert, with which they had now to encounter, among savages, must have created, in them, very sensible ideas, and made strong impressions, at first, on their minds:—That likewise the consideration of the long and painful labour, and inevitable disappointments and hardships, which, more or less, are naturally inseparable from such undertakings, and for a series of years must necessarily be endured, before a comfortable subsistence could be procured in the country, and a sufficient portion of land brought into proper order, for that purpose, must undoubtedly have

*"History of Pennsylvania in North America" by Robert Proud, published in 1797.

CHESTER COUNTY, PENNSYLVANIA

been very affecting to a thoughtful people, in this new, remote and solitary situation."*

The early settlers were fortunate in their relations with the Indians. During the period of Quaker domination in Pennsylvania, the peace was not broken. The Indians were regarded by the Quakers as children of God, and not as heathens to be murdered with impunity. William Penn bargained with them for each tract of land which the emigrants settled, and the Indians were paid for it. Measures were taken to discourage the selling of liquor to them, although violations occasionally came to the attention of the courts. William Penn wrote in 1683: "We have agreed, that, in all differences between us, six of each side shall end the matter. Do not abuse them (the Indians), but let them have justice, and you win them. The worst is, that they are the worse for the Christians; who have propagated their vices, and yielded them tradition for ill, and not for good things. . . . it were miserable, indeed, for us to fall under the just censure of the poor Indian conscience, while we make profession of things so far transcending."

The histories tell of one incident where William Penn's peaceful principles quickly eliminated a potential cause of bloodshed. One day in 1688 it was reported in Chester that 500 Indians were assembled at Naaman's creek to exterminate the whites. The reports were convincing, as places and names of the first victims were given. "The Council were, at that time, sitting at Philadelphia on other affairs, when one of them, a Friend, supposed to be Caleb Pusey, who lived in Chester county, voluntarily offered himself to go to the place, provided they would name five others to accompany him, without weapons; which being soon agreed on, they rode to the place; but, instead of meeting with five hundred warriors, they found the old king (Indian chief) quietly lying, with his lame foot along on the ground, and his head at ease, on a kind of pillow, the women at work, in the field, and the children playing together.* When the unarmed Quakers viewed this scene of peace, the dangerous rumor was discredited.

Early official records of Chester County contain frequent references to persons connected with the family. Some of the records follow.

At a court held "the 1st third day of ye first weeke in ye 1st month, 1684" "John Gibbons was Summoned and att this Cort Presented for selling ye Indians Rum" John Mendinghall was guilty of the same offense, "butt upon his Petition remitted."

The first Court of Equity for Chester County was held in 1686: "Att a Court of Equity held att Chester the 5th day in the 1st week for the 10th month 1686.

Commissioners present:—John Blunstone, John Simcocke, George Maris, Bartholomew Coppock, Samuel Levis, Robert Wade, Robert Pile.—Robert Eyre Clerk."

*Proud "History of Pennsylvania."

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The following does not appear to involve any of our family, but does refer to one of the colleagues of Samuel Levis and Robert Pyle, mentioned above as members of the court: "1682. "J——— M——— was called to the bar to answer a presentment of the Grand Jury, for abusing John Bristow and John Simcock, two of the King and Queen's Justices of the peace, in calling them a pack of Rogues, and the jury was called & the said M——— did then, in open Court, affirm that the said partys was two of the greatest rogues that ever came to America."

March 1687-88. "The names of ye Constables Chosen to serve ye ensuing year. Middletowne—Robert Pennell."

List of landholders, 1689. "An Alphabetical List of Lands taken up by several purchasers, Renters and old Renters within the County of Chester, and the Quantities certified by Rob: Longshore to be taken up by them respectively &c: viz.

	Acres
"Jno. Harding, now Benj. Mendinhall	250
"Sam'l Levitt (Levis?)	492
"John Mendinhall	300
"Robert Piles	150
"Robert Pile	100
"John Sharples, P Patent	240
"John Sharples, P Patent	330
"John Sharples, P Patent	300"

(The entire list contains about 250 names.)

List of Taxables, 1693. The Township of Beathell, Robert Pile 8s. 4d., Nickoles Pile 4s. 2d.; The Township of Concord, John Mendinghall 2s. 6d., Benjamin Mendinghall 3s., Ben. Mendinghall for Tho. Hoope 6s.; The Township of Darbye, Samuel Levis 8s. 4d.; The Township of Haverford, Ralph Lewis 2s. 6d.; The Towneship of Middletowne, Robert Pennell 3s. 4d.; The Towneship of Radner, John Morgan 2s. 8d.; The Township of Ridley, John Sharples (son) 3s. 4d. . . (The entire list contained over 250 names. In Marple where Jonathan Heacock settled some 20 years later, there were only 15 taxables. Marple remained rural—it had only 895 inhabitants in 1910.)

In March 1694-5 a tax of one penny on the pound was ordered "for finishing the prison and defraying of the old debts & for wolves heads." In October 1695 the Grand Jury found the county to be in debt, and the treasurer "out of purse. . . and that the prison is not yet finished, and several wolve's heads to pay for" and levied a new tax of one penny per pound on real and personal property and three shillings per head on free-men. Land was to be valued at one pound per acre if cleared and in tillage, rough land by the river ten pounds per hundred acres and land in the woods five pounds per hundred acres. While this assessment may not represent the full value, it indicates that land under tillage was ten times as valuable as unimproved land near the river, and twenty times as valuable as unimproved land in the woods. Horses and mares were assessed

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at three pounds, cows and oxen at two pounds ten shillings, sheep six shillings, male negroes sixteen to sixty years old twenty-five pounds per negro, female negroes twenty pounds. A new list of taxables was prepared in 1696, containing among others the following names not listed in 1693: Concord, Robert Chamberlin; Middletown, John Bowater; Thornbury, Joseph Hickman and Benjamin Hickman.

At the July court, 1698, a deed was acknowledged to the justices of the County, among whom was Samuel Levis, "for all that piece of land whereon the new court house stands."

In 1699 the yellow fever devastated Philadelphia and the Chester court adjourned without transacting any business, presumably due to the epidemic. Returning from England for his second residence in the province, William Penn landed at Philadelphia in November, after the yellow fever subsided. In 1700 a tax was laid in Chester County "for Repairing the prison and other publick charges." The valuation was similar to that of 1695, lands fronting on the river were assessed at ten pounds per hundred acres, rough land back, both settled and unsettled, at five pounds per hundred. This compares with the original price of two pounds per hundred which John Sharples and other purchasers paid to William Penn.

10 mo. 9, 1701 "James Sandiland by his attorney, David Lloyd, delivered a deed to John Blunston, Caleb Pusey, Ralph Fishburn, Robert Pile and Philip Roman for a piece of land being 120 foot square in the township of Chester." The grantees delivered a declaration of trust showing that the property was for the use of the county.

1701-2. Account of purchases in the Welsh tract, by David Powell, surveyor, contained this entry: "and to Robert William, 300 acres."

The following entires are found in Pennsylvania Archives, Second Series, Volume IX:

Officers of Chester County

Coroner: John Mendenhall, October 4, 1726, 1727.

Justices of the Peace: Robert Pyle 1684, April 6, 1685, 1692; Samuel Levis 1686, Nov. 2, 1689; Nathaniel Newlin Sept. 25, 1703; July 4, 1718, Aug. 25, 1726; Nicholas Pyle 1709, Feb. 19, 1729-30; Joseph Pennock, Feb. 19, 1729-30-, Nov. 22, 1738, April 4, 1741, Dec. 17, 1745, May 19, 1749.

Members of the Provincial Assembly: Samuel Levis 1686, 1689, 1694, 1698, 1700, 1706 to 1709; Robert Pyle 1688, 1689, 1695, 1699, 1700, 1705; Nathaniel Newlin 1698, 1701, 1705, 1710, 1711, 1713, 1714, 1717 to 1722; Nicholas Pyle 1704, 1710, 1711, 1714; Benjamin Mendenhall 1714; Joseph Pennock 1716, 1719, 1720, 1722 to 1724, 1726, 1729, 1732 to 1734, 1743, 1745; Nathaniel Pennock 1749 to 1755, 1760 to 1768.

During the interim between his two residences in Pennsylvania, in the year 1693 William Penn was deprived of his proprietary rights by William and Mary, who had overthrown King James II. Penn, who had been a

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friend of James, was accused of disloyalty to the new rulers, but was later cleared, and Pennsylvania was returned to him. In the meantime, Benjamin Fletcher, Captain General of New York, had been made governor of Pennsylvania. The colonists feared loss of their rights, and the following letter was addressed to the new governor:

"The humble address of the freemen of the province of Pennsylvania, presented by their delegates, Members of the Provincial Council, sheweth,

"That, whereas, the late King Charles the second, in the thirty-third year of his reign, by letters patent, under the great seal of England, did, for the consideration therein mentioned, grant unto William Penn and his assigns, this colony. . . .

"By virtue, and in pursuance whereof the said Proprietary, William Penn, with the advice and consent of the freemen of this Province . . . did enact, that the time for the meeting of the freemen, to chuse their Deputies, to represent them in Provincial Council (consisting of three persons out of each county) should give their attendance, within twenty days after election, in order to propose bills; and the members of the Assembly, being six out of each county, should meet on the tenth of the Third-month, called May, yearly, in order to pass those proposed bills into laws. . . ."

"We, therefore, earnestly desire, that no other measures may be taken, for electing, or convening, our legislative power, than our recited laws and constitutions of this government prescribe, . . ."

Seven names are signed to this address, including Samuel Lewis (Levis).

1735. "To George the Second, King of Great Britain, etc., In Council: The Petition of the People call'd Quakers, from their Quarterly Meeting, held at Concord the 12th day of the third month (May), 1735, comprehending all of that Profession who inhabit within the County of Chester, in the Province of Pensilvania, and the Countys of New Castle, Kent and Sussex on Delaware in America, Humbly Sheweth,

"That the majority of the first adventurers for settling and cultivating these Countrys under William Penn, our late Proprietor and Governour, being Quakers, chearfully transported themselves and ffamilys from their native Land that they might in this Retreat enjoy Ease and Quiet. . . ."

"That the few of those first adventurers who are yet alive among us with their Descendants and Successors on the borders of Maryland perceiving that the Ld Baltimore by his Commissioners declin'd executing the agreement for settling the boundaries, and hearing of the threatening us'd by some of the Inhabitants of that Colony that the said Ld Baltimore would use his endeavours to possess our Lands and our Labour. . . ."

" . . . everything we hear and feel raises in our minds and establishes our dependance on thy Justice and Benevolence, Giving us the assurance humbly to beseech thee to take our case into Consideration, and then we have good cause to hope That the prayer of the Petition of Charles Ld

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Baltimore for a grant of that part of the Peninsula which was inhabited by Europeans Before the date of the Charter granted by King Charles the first to his predecessors, and never posses'd or Cultivated by them. . . . Will appear too unreasonable to be granted, and that Our King will be graciously pleas'd to continue to us the Liberty we have Long Enjoyed."

The above excerpts from the petition to the king indicate the basis for opposition to the claim of Lord Baltimore for territory granted by King Charles I to the proprietor of Maryland and by King Charles II to William Penn. The colonists held that the original grant to the Baltimores was invalid because the land was, at the time, settled by the Dutch and the Swedes, and was not the king's to give. At the time of the grant to Penn, it had been captured from the Dutch and ceded to England. The petition was signed by over 200 Quakers, including: Joseph Pennock, John Sharples, William Pennock, Benj. Mendenhall, John Mendenhall, Saml Lewis, Samuel Lewis, Joseph Sharples, and other familiar names.

In 1736 Thomas Cresap, a man wanted for murder in Lancaster County, was used by the adherents of Maryland to attempt to oust some German residents from the disputed area. Thomas Penn, son of William Penn, was then in Philadelphia as proprietor and governor, and he addressed the following letter to Joseph Pennock and others:

"Gentlemen—As a most wicked conspiracy hath been lately discovered to be carried on by several of the Inhabitants of your county in conjunction with the Governor of Maryland, with intention by force of arms to turn out of their Houses and Plantations the Persons and Familys of more than fifty of his majestys subjects inhabiting this Province, the execution of which it is very probable might have been attended by the most unhappy consequences to the people on both sides, and to the very great disturbance of the King's Peace; and as it is absolutely necessary, in order to apply a proper remedy to so dangerous a disorder, that some persons should use their endeavours to discover any besides those whose names wee already have that are concerned in the association, and that any who are leaders, and on whom others depend, may be committed as disturbers of the Peace till they can find security, or be otherwise discharged by due course of Law.

"I have thought propper to desire that you would do this acceptable service to your country as well as to myself, and believe it would be convenient for you to call at the house of Wm Miller, . . . and that you would examine the said Wm Miller with Jeremiah Starr & Robert Smith, or any other persons likely to inform you the true state of this ill designed affair. . . .

Your very Loving Friend,
Tho. Penn"

Philadelphia, November the 18th, 1736.

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On November 23, Joseph Pennock and the other addressees acknowledged the letter from Thomas Penn, promising: "We shall make the best Enquiry we possibly can for the future to discover all persons now or that shall be hereafter concerned in such vile practices, . . ."

The investigations were made, and indicate that the Governor of Maryland was involved in the instigation of the trouble, and in the arming of Cresap and his Confederates. Cresap was captured and kept in irons for some time.

England declared war on France on March 29, 1744, and in 1753 the French invaded Western Pennsylvania, and succeeded in arousing the Indians against the British and the Colonists. In 1756 the Delaware Indians had joined the French and attacked the frontier settlements. The Governor of Pennsylvania was no longer a Quaker, and he declared war on the Delawares, but through the instrumentality of the Quakers and the friendly Indians, the trouble was soon ended. Some Quakers enlisted in the armies, and were disowned by their meetings, others were disowned for seeming too ready to furnish wagons and provisions for Braddock's expedition and other military undertakings. The legislature had a Quaker majority, but it voted liberal funds "for the king's use", which were actually war appropriations. On October 16, 1756, Mahlon Kirkbridge, William Hoge, Peter Dicks, and Nathaniel Pennock of Chester and Bucks Counties resigned from the seats to which they had been elected in the Provincial Assembly, that they might be filled by persons whose religious principles would allow them to prepare without scruple all laws necessary for the defense of the province.

In November 1755 there arrived in Philadelphia three ships of Acadian exiles, the people whose sufferings were the subject of Longfellow's "Evangeline". In March the assembly passed "An act for dispersing the Inhabitants of Nova Scotia, imported into this Province, into the several counties of Philadelphia, Bucks, Chester, and Lancaster", and one of the commissioners to carry out the act in Chester County was Nathaniel Pennock.

JONATHAN HEACOCK, THE EMIGRANT

Jonathan Heacock and his wife Ann set out for America shortly after their marriage, which took place at the Wolverhampton Monthly Meeting, according to "Early Friends Families". The date of their marriage shown in the Till family tree is obviously false, as Ann Till was only twelve years old on the date shown there. The story of the emigration is best told by T. Reece Heacock, who evidently had seen Jonathan's diary when he wrote his history of the Heacock family in 1869. He writes:

We have received it traditionally that three brothers emigrated to America: Jeremiah Heacock who settled near Wilmington, Delaware, who remained single, Jonathan whose line we are considering, and the third brother who settled near Boston, Mass., and whose descendents are scattered through the western country, the latter spell their name Heacox.

We find in an old account book kept by Jonathan Heacock the following memoranda in his own hand-writing.

Jonathan Heacock Feb. 27th.—Direct for Joseph Heacock at Jonathan Harrison's in Trione Corte in Red Lyon street, Spittlefield, London.

Jonathan Heacock and Ann his wife went on board the Three Sisters, the 13th of Mar. 1710-11, bound to Bellfast in Ireland, the 14th instant.

Sent a letter on the 20th of the instant from Ireland to Staffordshire.

Sent a letter on the 19th of the 2nd month from Belfast Lough in Ireland by the Nupten Bregeteen bound for Liverpool, and came from Barbados.

Left Ireland the 23rd and came to Loughrane Scotland on the same day, about 1 o'clock in the afternoon.

Sayled from thence the 26th at 1 o'clock in the morning.

It would appear from his accounts kept with individuals that he was a dealer in wool and manufactured worsted drugget, tammy &c. At first he rented, but afterwards he purchased a farm in Marple near the Springfield township line, and cleared it.

Prior to their departure the Heacocks obtained a certificate from the Friends Monthly Meeting at Wolverhampton, Staffordshire, which was dated 12 mo. 13, 1711. This certificate was not presented to the Chester Monthly Meeting until 7 mo. 29, 1718, and the whereabouts of Jonathan and Ann during the seven-year interval are unknown. It was during this interim that four of their six children were born, and it may cover the period of their renting, before purchasing the property in Marple. The farm in Marple was about ten miles from Philadelphia. Jonathan died in 1764 at the age of about 84, after an eventful life, having withstood the dangers of the ocean voyage and the hardships of pioneer life to establish the Heacock family in this country.

THE TILL FAMILY

The history of the Till family, insofar as it is preserved is condensed into the family tree on the preceding page, which has been copied from Lloyd Manuscripts. This publication appears to be based on careful examination of the records in England made near the beginning of this century for William Lloyd, who is descended from Jonathan Heacock through his son, John.

The name of John Till appears in the early Quaker records as one of the victims of persecution. Besse "Sufferings" contains these records in the chapter on Staffordshire:

ANNO 1666:

Vincent Heawood and his Son, William for Fines on them for Absence from the National Worship had Goods taken away to the Value of 16 S. And for the same Cause Thomas Woolrich, Peter Littleton, John Till, Edward Scotson and James Kendal, were committed to Prison.

ANNO 1672. In this Year King Charles the Second issued his Letters Patent for a general Discharge of the People called Quakers, then in Prison for diverse Causes therein mentioned, in consequence of which Thomas Taylor, Thomas Woolrich, Peter Littleton, Edward Scotson, John Till and James Kendal, were set at Liberty; the first of them after ten Years, and the other five after about six years Imprisonment.

ANNO 1674. The Meetings of this People in the Town of Stafford were several Times molested by Thomas Ward, their Mayor, and his Officers: He sent one of them to Prison for Preaching, and another for a Misdemeanor in telling him a displeasing Truth, viz. That Persecution was of the Devil.

ANNO 1675. . . . Also John Till, of Whitegrove for 2s6d. demanded by William Bayly, Priest of the Parish called St. Marys in Stafford, for Tithe-Rent had taken from him Pewter and Bedding to the value of 2 l.

Taken this year in Corn and Hay for Tithes from John Preston of Terravall, John Till of Whitegrove and John Hall of Wall, to the value of 20 l. 7 s.

This John Till is referred to by T. Reece Heacock as the father of Ann Till, but Lloyd Manuscripts, which is more authentic, shows that he was her grandfather's brother.

The General Pardon of 1672 under which John Till was released, also provided for the release of John Bunyon, author of "Pilgrim's Progress", although he was not a Quaker.

THE GENERAL PARDON OF 1672.

(Endorsed) Order of Council for the Quakers generall pardon
At the Court at Whitehall
the 8th of May 1672.

The Kings most excellent Ma^{tie}

Whereas his Ma^{ties} of his Princely Clemency was graciously pleased to direct that Letters should be written from this Board to the Sheriffs of

THE TILL FAMILY

(This is Family Tree referred to on Page 30)

Hugh Tyll, of the parish of St. Mary, Stafford Co. Will proved at Lichfield, May 17, 1552-3 (Act Book. Original missing)

William Till

John Till of The Hawthorne, Whitgreave, "natural and legitimate" son and heir of John. Born ca. 1610. Letters of Admon. on his father's estate granted him Aug. 7, 1672. He settled all of his estate upon his eldest son and heir, John, and in the will of the latter, whom he survived, is called John Till "the elder". He was living 1697 and did not join Quakers

(See next page)

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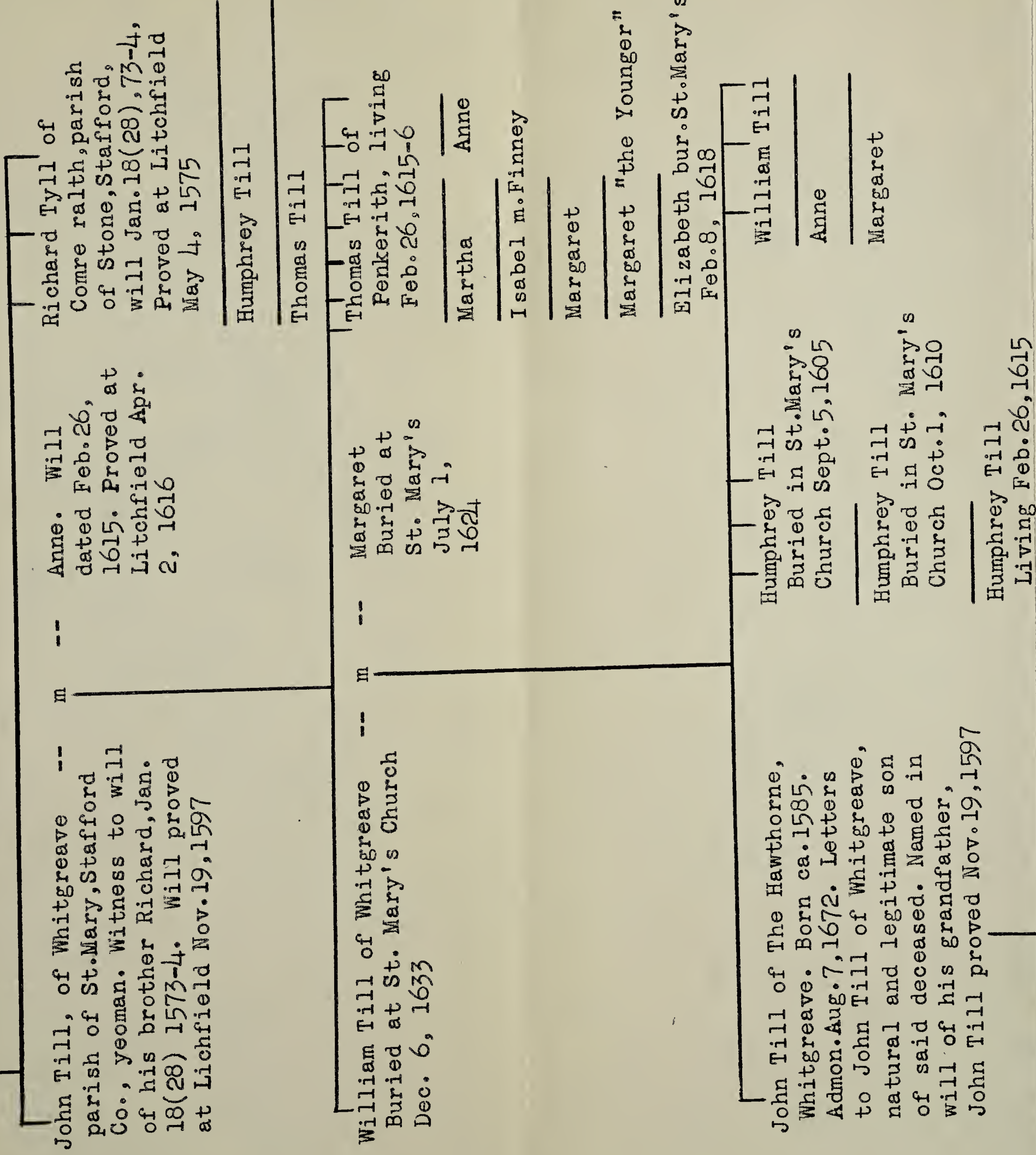
The Kings most excellent Ma^{tie}

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THE TILL FAMILY

(This is Family Tree referred to on Page 30)

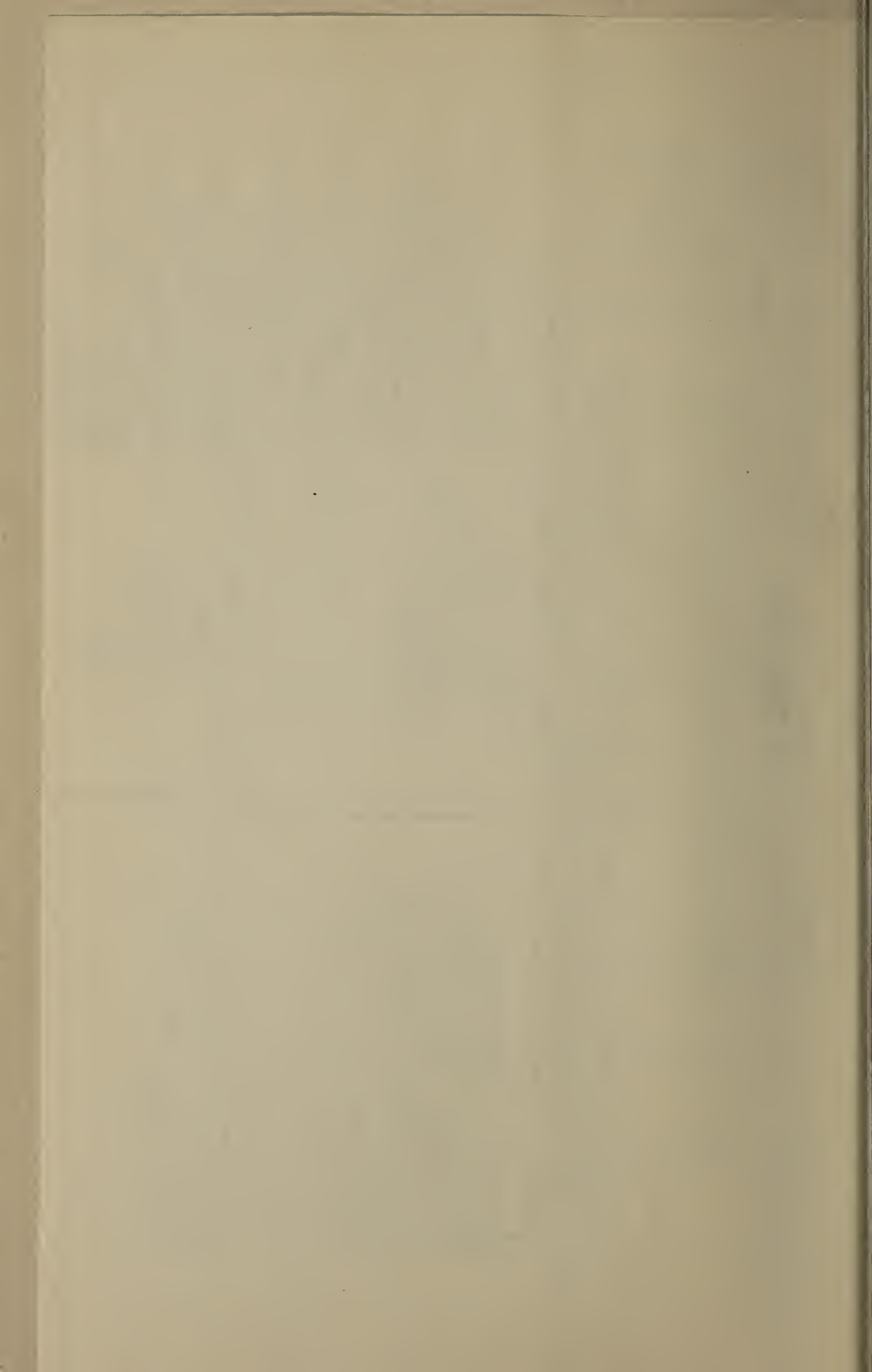
Hugh Tyll, of the parish of St. Mary, Stafford Co. Will proved at Lichfield, May 17, 1552-3 (Act Book. Original missing)



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William Till

(See next page)



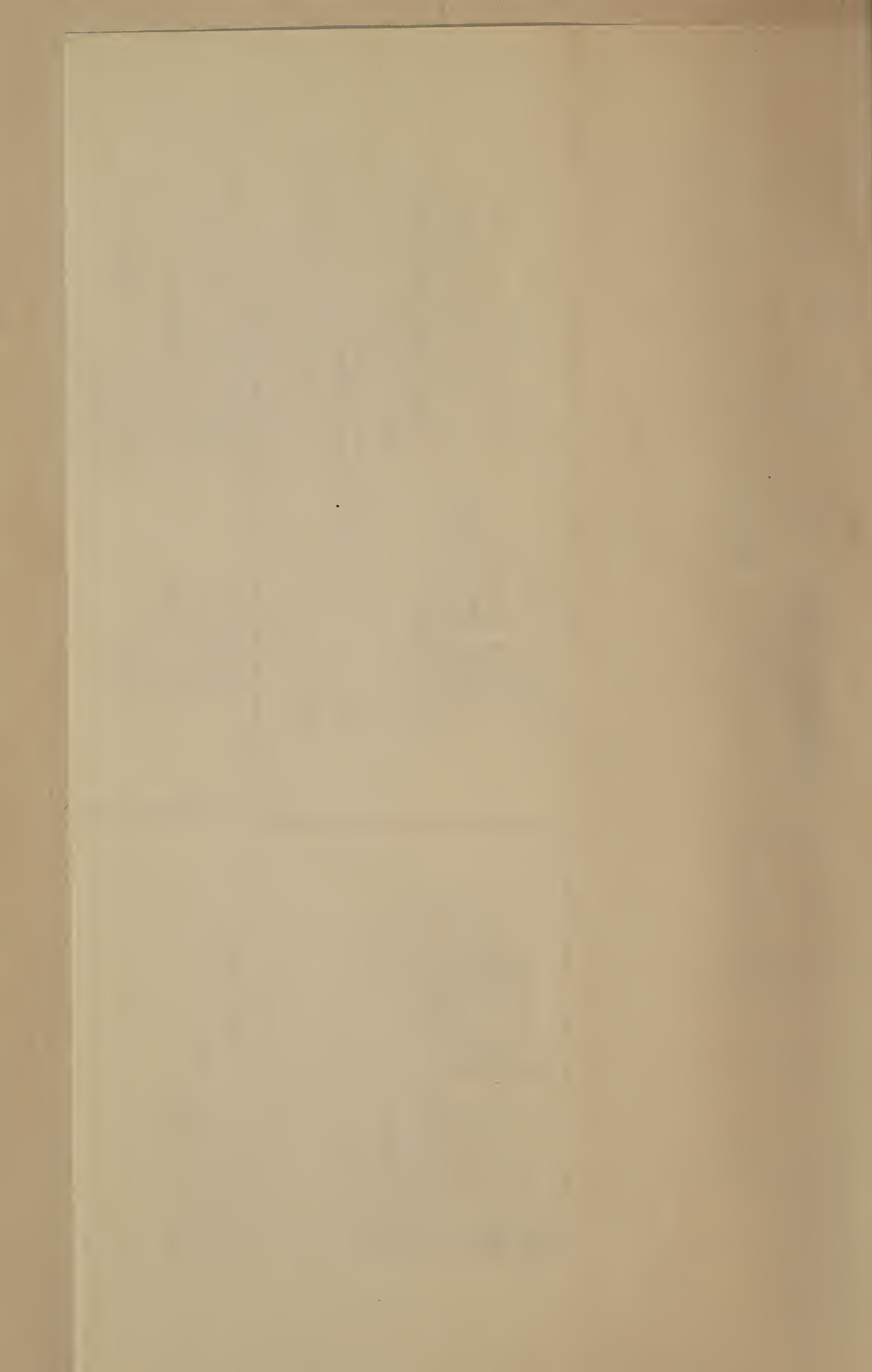
THE TILL FAMILY

(Quaker Generations)

John Till, eldest son and heir of the John Till who was
born ca. 1610. His father settled his property on him

William

Sarah hura



THE TILL FAMILY

(Quaker Generations)

John Till, eldest son and heir of the John Till who was born ca. 1610. His father settled his property on him in tail male. He joined the Society of Friends and, in 1662, was committed to prison for ten years. He called himself in his will and is described in burial record as "John Till the Younger" of Whitgreave, yeoman. Will proved at Lichfield, April 29, 1697. He is called in endorsement, "of Stone", and in accompanying documents "of Buryton". These places are contiguous. He married Margaret — and had one son, John. John Till "the Younger" was buried 2 mo. 26, 1697. What became of his son is not known.

William

Sarah bur.
9 mo. 11,
1693

Samuel Till
of Whit-
greave "the
father". Bur.
2 mo. 29,
1676 (Friends
Records)

John Till of The Green, Whitgreave
Buried 7 mo. 22, 1710

Mary, daughter of George
and Ann Jackson of Ash-
along (or Ashfelong),
Warwick Co. Married 2 mo.
5, 1675. Buried 8 mo. 6,
1584

Samuel Till
b. 1 mo. 7, 1676
d. in infancy

William Till
b. 12 mo. 13, 1676
He removed to
Pennsylvania in
1700, settled
Philadelphia, m.
1703 to Ann Warden
d. 1711

Rosamond
b. 2 mo. 18, 1678
She removed to
Pennsylvania 1700
m. Thomas Hallowell
of Derby, son of
John

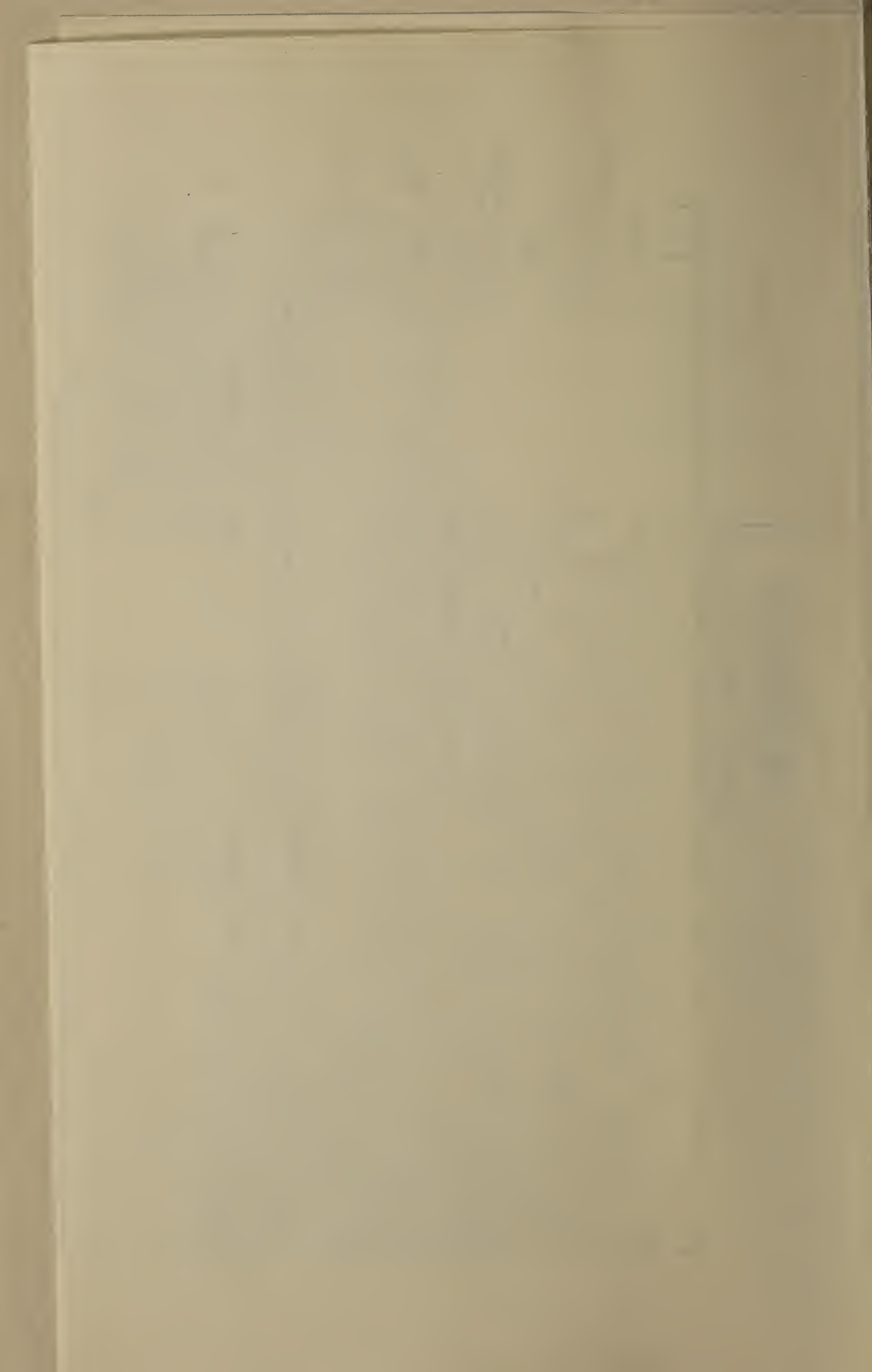
Mary
b. 2 mo. 7, 1680

Ann Till Born 5 mo.
13, 1681, married
9 mo. 2, 1693 to
Jonathan Heacock,
who removed to
Pennsylvania

Samuel Till
b. 6 mo. 1683, bur.
at Stafford on
5 mo. 17, 1697

Mary
b. 2 mo. 18, 1678
bur. 11 mo. 3, 1678

(From Ann Till and Jonathan Heacock
descend all the Heacocks residing
in the United States)



the respective Countyes & Citties and Countyes, and Townes & Countyes, within his Maties Kingdome of England & Dominion of Wales, requireing them to retorne perfect lists or Callenders of the Names time and causes of Comittment of all such Prisoners called Quakers as remaine in their severall Goales, or prisons,, which they accordingly did, & the same were by order of his Matie in Councell of the third of this instant delivered into the hands of the right Honoable the Lord Keeper of the great seale of England, who haveing considered thereof did this day retorne them againe together with his opinion therevpon as followeth, vizt

The Returnes that are made touching the prisonrs in the severall Goales are of severall Kindes.

- 1 All such of them as are returned to be convicted to be Transported or to be Convicted of a Priemunire (vpon which Convictions I suppose Judgment was given) are not Legally to be discharged but by his Maties pardon vnder the great seale.
- 2 All those that are returned to be in prison vpon writts of Excommunicato Capiendo not mentioning the Cause ought not to be discharged till the cause appeares, ffor if it be for Tythes, Legacies, Defamation or other private Interest, they ought not to bee discharged till the partie be satisfied.
- 3 All those that are returned in prison for debt or vpon Exchequer processe or of any of the other Courts at Westminster, are not to be Discharged till it be knowne for what cause those processes were Issued & those debts be discharged.
- 4 Those that are in prison for not paying their ffynes ought not to be discharged without paying their ffynes or a Pardon. All the rest I conceive may be discharged.

Which being this day taken into Consideracon his Matie was graciously pleased to declare, that he will Pardon all those persons called Quakers, now in prison for any offence comitted relateing only to his Matie and not to the prejudice of any other person. And it was therevpon ordered by his Matie in Councell That a List of the Names of the Quakers in the seuerall Prisons together with the Causes of their Comittment be & is herewith sent to his Maties Atorney Generall who is required & Authorized to prepare a Bill for his Maties Royall Signature conteyning a Pardon to passe the great seale of England, for all such to whom his Matie may legally grant the same & in Case of any difficultie that he attend the Lord Keeper & receive his Directions therein.

EDW. WALKER.*

(There follows a long list of names, including under Stafford, John Till, and under Bedford, John Bunion).

A Generall pardon to Quakers prisoners in the Goals of seuerall Counties of England, for all offences, contempts and misdemeanors by them or any of them committed before the day of last agt seuerall Statutes, in not comeing to Church & heareing diuing seruice, in refusing to take the Oath of allegiance & Supremacy and frequenting seditious Conventicles &c and of all premunires Judgement convictions sentences & excommunications &c.

12 June 1672.

HEACOCK FAMILY HISTORY

down to the generation of Charles Clement Heacock.

Among our ancestors are some who have lived to almost 100, some who have died in their forties. Some have been prominent, many obscure, some wealthy, some poor. Some have been experts in the use of the English language, others illiterate. Most of the emigrants came from the British Isles, primarily England, during colonial days. Not a single ancestor of Charles Clement Heacock came to America after the Revolutionary War.

The Chester county Quaker meeting minutes for the first part of the 18th century were examined after the printing of the chapter on the early Heacock generations. The first Jonathan does not appear to have been a prominent or active Friend, for his name is mentioned only once after he presented his certificate from England. This was on 7 mo. 25, 1721 at Providence meeting, when Jonathan was appointed to investigate a member applying for a certificate. The record of the first John Heycock who settled in Bucks county in 1682, his land, and his death there can be found in Pennsylvania Archives, 2nd series, vol. xix, p. 261 and 523. This authentic record removes any possibility that this John could be identical with the John who was Jonathan's father.

The first work on the family history was done by Mary Heacock Streeter whose brief notes and outline of the family tree supplied the inspiration and the framework. Her indication that Timothy Gruwell's mother was possibly a Clement has been followed without result. It is impossible to show any likely connection between the two families and the material gathered on the Clement family has been discarded. Most of the research was done by Roger Lee Heacock, an officer of the Foreign Service of the Department of State, while stationed in Washington in 1945. Information concerning the recent generations has been obtained by Joel Gale Heacock, who visited West Branch, Iowa, in 1948, and by Guy Richmond Heacock, who compiled the record of the descendants of Joel and Huldah Heacock. The publication of this book was planned by Joel Gale Heacock, and several sections were printed in his Baldwin Park, California, printing establishment, prior to his death in 1949, and is being completed by his son Charles and his brother Roger in 1950. This book with its hundreds of records of comings and goings can not stop for sentiment or eulogy, but must concentrate on such simple facts as have been preserved. Nevertheless it is not possible to conclude this work without a thought for the daughter and the son of Charles Clement Heacock, without whose interest the book would not have been written and published, who however could not await its completion. The book is, therefore dedicated to the memory of Mary Heacock Streeter and Joel Gale Heacock.

QUAKERISM

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Little remains of Quaker tradition in the Heacock family. The spiritual force which caused our ancestors to leave their homes in the British Isles and seek liberty in the wilderness, has been lost, and its importance to them and indirectly to us, has been forgotten.

In the present day, when the thoughts of men do not center about religion, it is difficult for us to understand how the ideas of the Quakers were taken with such earnestness. But at the time of George Fox (1624-1691), God was the central concern of every man's life. Only a few generations before, Henry VIII had separated the English Church from the Papacy, thus destroying the traditions of a thousand years, and opening up the status of the Church, the Scriptures, God and Christ to public questioning. The King James version of the bible had been placed in the hands of the masses about the time of Fox' birth, and the Holy Word, retained under Catholicism for the learned few, was available to everyone, and everyone could voice a religious opinion and base it on a more or less profound knowledge of the Bible. Sects multiplied; there were the Puritans, Baptists, Calvinists, Catholics, and many others including the Seekers and the Ranters. There was also John Robbins, who outdid all the rest by declaring himself to be God Almighty in person. Lodowick Muggleton, a tailor, who became a hell-fire fearing Puritan, and his cousin, John Reeve, were impressed by Robins and declared themselves to be the witnesses of Revelation XI sent to seal the elect and the reprobate with the eternal seals of life and death.* They quickly pronounced eternal damnation on any who opposed them, much to the discomfort of the "damned", who shared the caution of the Greeks who according to Paul set up an altar to the Unknown God, in order not to risk inadvertent offence to any deity.

The contradictions and excesses and the then prevalent devotion to insincere forms and flattering manners affected the youth, George Fox, deeply. At the early age of 22, he found his answer, and his experience is described in his Journal, I.8 as follows:

"When all my hopes in them and in all men was gone, so that I had nothing outwardly to help me, nor could tell what to do, then, O then I heard a voice which said 'There is one, even Jesus Christ, that can speak to thy condition,' and when I heard it, my heart did leap for joy. . . . My desires after the Lord grew stronger, and zeal in the pure knowledge of God and of Christ alone, without the help of any man, book, or writing. For though I had read the scriptures that spake of Christ and of God, yet I knew him not, but by revelation, as He who hath the key did open, and as the Father of Life drew me to His Son by His Spirit. And then the Lord did gently lead me along . . . "

* "Beginnings of Quakerism" 1912, by William C. Braithwaite, p. 20.

HEACOCK FAMILY HISTORY

This experience constitutes the Inward Light of the Quakers, and it is all there is of essence to the Quaker doctrine. In contrast to the Ranters, the Quakers accepted the guidance of the Scriptures, and did not permit direct contact with God to lead to the emotional excesses which we still may see in the meetings of the "Holy Rollers." But the Scriptures, while the revelation of the Divine and the Word of God, were not the only Revelation, and were not necessarily superior to the experience of the Inward Light, which constituted direct contact with God. In this respect, the Quakers differed from the sects which advocated return to original Christian principles, or to the literal word of the Bible, as do some fundamentalists even today.

Whether George Fox and his followers actually were in contact with God is a question which we need not answer. The sincerity of their conviction, and their ability to help others attain similar experience cannot be denied. Men do not stay in prison for ten years rather than renounce a conviction, unless they are sincere.

The peculiarities of Quaker customs were derived from the bidding of the Inward Light, although justification was also frequently taken from the word of the Bible. Fox writes: "When the Lord sent me forth in the world, He forbade me to put off my hat to any, high or low, and I was required to Thee and Thou all men and women, without any respect to rich or poor, great or small." As these ceremonies were much more important to the recipients of the honoring gesture than they would be today, the hardships of the Quakers sprung as much from these rejections of ordinary forms of conduct than from any radical content of their religious thoughts as such. Fox also "bore testimony" against "the world's ways of worship," including "prayings and singings," and "men's inventions and windy doctrines, by which they blowed the people about . . . from sect to sect." The Friends rejected the taking of oaths, because the scriptures forbade it, they refused military service because they could not reconcile war with the Christian life. They opposed the levity of feasts, drink, music, and drama, and called men to the solemnity of a truly religious life. Churches they called "steeple houses" and they themselves had only "meeting houses." Fox suggested that an inscription be set up on each "steeple house" as follows: "God is not worshiped here: this is a temple made with hands; neither is this a Church, for the Church is in God. This building is not in God, neither are you in Him who meets here." In his Journal I.7, he says ". . . though men called the churches holy ground and the temples of God, He dwelt not in temples made with hands but in men's hearts—His people were His temple and He dwelt in them."

By the beginning of the 19th century many of the original principles of the Friends had become meaningless forms, similar to the thing which Fox had opposed. The original simplicity of dress had become a rigid and antiquated costume. The use of "thee" and "thou" had lost its significance as the plural "you" was no longer an indication of honor or respect. The conflict in doctrine inherent in the teachings of Fox was also accen-

QUAKERISM

tuated and eventually lead to a schism: the followers of Elias Hicks elevated the conception of the Inward Light to absolute supremacy, while the main body of the Society of Friends minimized the importance of this fundamental principal of Quakerism and accepted the doctrines of Original Sin, Inherent Depravity of Man, and Infallibility of the Word of the Scriptures. Somewhat later, about the time of the Civil War, the Society of Friends officially discarded the antiquated garb, and relaxed other outmoded customs.

A few quotations from recent writings will illustrate the present status of the Quaker ideas: "This is their fundamental idea, that every man has—and in fact must have—direct contact with God. Every act of righteousness, every advance in the truth, every hunger of the heart, every pursuit of an ideal proves it, but no less does every consciousness of sin, every sense of shortcoming, every act of self condemnation prove it. The ability to appreciate the right and to know the wrong, the power to discriminate light from darkness—in short, the possibility of being anything more than a creature of sense, living in and for the moment, is due to the fact that man is more than an isolated individual. Dissatisfaction with self no less than consummate joy in the Divine presence testifies to the truth that the tides of the Infinite Life beat up into the inlets of finite consciousness"*

This quotation puts Quakerism into the terminology of modern philosophy and psychology, and while it would not be understood by a contemporary of George Fox, it places his ideas in a modern setting, where their continuing validity is evident.

"Quakerism is the gospel of brotherly love and is based on the teachings of Jesus. According to it, every child is created in the image of God with a spark of divinity in its soul and is innocent and guiltless until it reaches the age of accountability. It then has freedom of will to follow or reject this 'Inward Light'."**

Compare the above with the poem written by Charles Clement Heacock at the birth of his daughter Phyllis Truth in 1899:

"A spark came down from God above
Descending on its wings of love:
An ember mite of mother earth
Was brought in glowing to our hearth.
.
Earth gives the home—God comes to dwell;

* "This Quaker Conception of God" by Rufus M. Jones, Litt.D., Professor of Philosophy, Haverford College. Haverford is a Quaker institution. His essay was published in a volume "Beyond Dilemmas" in 1937.

**From a chapter written by S. B. Laughlin, Ph.D., Professor of Sociology and Anthropology at Willamette University, in "Beyond Dilemmas."

HEACOCK FAMILY HISTORY

Which shall be ruler? Time will tell."

.

For a staunch Quaker there has never been a question as to who is his ruler. Neither the flattery of the Lord Protector of England before whom kings trembled, nor the entreaties of Admiral Penn, nor the threats of torture, death or banishment caused an early Quaker to deviate in the slightest from his obedience to the commands of the Inward Light. There have been those for whom the Quaker life was too difficult, and some of them have remained members of the meetings, others at various periods in the history of the Society have been disowned. We may tend to scorn those who refused to cooperate in the American Revolution, or who today refuse to fight this country's enemies. But in the light of the Quaker doctrine, we might rather admire their courage, and realize the value in time of war, of the testimony of peace. With regard to their closing their eyes to realities or practical affairs: "No one can honestly maintain that the technique of political action that produced the destruction of the war of 1914-18 and the equal destruction of the victory-peace of 1918 and all that has followed is really practical" These words of a certain Quaker, Carl Heath, quoted in "Beyond Dilemmas" have more meaning now than they did when written, before the second world war and the "peace" which has followed.

PERSECUTION OF THE QUAKERS

The first ten or fifteen years of Quakerism coincide with the Commonwealth period in England (1649-1660). Under Cromwell persecution was sporadic, and was due to local actions and prejudices, rather than to any concerted policy of the government. With the restoration of the Stuarts under King Charles II in 1660, the situation changed. The established church asserted itself, and Parliament with the background of the Puritan revolution, was suspicious of new ideas. The Quaker Act of 1662, provided penalties for refusal to take an oath of allegiance, and for Quakers who left their homes to assemble in groups of five or more for unauthorized worship. The Conventicle Acts of 1662 and 1670 were still more harsh. Persecutions increased, and the records of the times are full of the names of our ancestors who suffered. Detailed records of these persecutions are found in a large two volume book by Joseph Besse, "A Collection of the Sufferings of the People Called Quakers," published in London in 1753.

While many of the persecutions took the form of seizure of goods, the Quakers refused to pay fines, considering payment an admission of wrongdoing, and preferred to lie in jails for years rather than pay them. What jail meant in those days is illustrated from contemporary records:

Letter of Edward Burrough written in 1662. (Besse I.389) "Here is now

PERSECUTION OF THE QUAKERS

near 250 of us prisoners in Newgate, Bridewell, Southwark, and New Prison. In Newgate we are extremely thronged, that if the mercy of the Lord had not preserved us we could not have endured: there is near a hundred in one room on the common side amongst felons, and their sufferings are great, but the Lord supports."

George Fox, 1664 (Cambridge Journal II.83)

"So I was put up in a smoky tower, where the smoke of the other rooms came up and stood as a dew upon the walls, where it rained upon my bed: . . . and so starved with cold and rain that my body was almost numbed, and my body swelled with the cold. And many times, when I went to stop out the rain off me in the cold winter season, my shift would be as wet as muck with rain that came in upon me: and as fast as I stopped it the wind being high and fierce would blow it out again: and in this manner did I lie all that long cold winter till the next Assizes."

Besse (II.56) quotes an account of prison conditions in Evesham, Worcestershire, in 1655 which contains these passages:

"And as for the Prison, or Hole where we are kept, it is not twelve Foot square, and one Goal-hole belonging to it four Inches wide, wherein we take in our Food and Straw to lie upon, and we are forced to burn Candle every Day when we have it, by reason the Prison is so dark and so close, and so many in so little Room, and so little Air, . . . And some others have not been well by reason of the exceeding Closeness of the Prison, whereby sometimes the Stink of the Prison hath been so strong in the Streets, that the People could not endure to stand by it. Sometimes when the Days were hot, the Breath of some Prisoners was almost stopped, and they lay for several Days like Men asleep and when the Days are the coldest, we have not Room nor Place either to make Fire, or to walk to keep our Bodies warm: . . . "

Besse "Sufferings" and other early publications contain accounts of the deportation of Quaker prisoners to Barbados and elsewhere during this period. In 1665 thirty-seven men and eighteen women were thrown into the hold of the "Black Eagle," where they remained for seven weeks before the ship left London. In the meantime the plague reached the city and half of them died and were buried in the Gravesend marshes.

The attitude of the early Quakers on trial is illustrated by the following account from the trial of Edward Bourne in Worcestershire in 1662 (Besse II. 66).

E. Bourne: I desire to ask one Question in the Fear of the Lord.

Judge: That you may in the Fear of the Lord.

E. Bourne: Suppose that Christ and his Apostles were here at this Time, and they should meet together, and would not this law lay hold on them?

Judge: Yes, that it would: But then recollecting himself, he said, I

HEACOCK FAMILY HISTORY

will not answer your Question: you are no Apostle.

Judge: This is the Sentence and Judgment of the Court concerning you. You are fined 5 l. a-piece, and if you do not pay the Fines, or if there be no Distress to be made in a Week's Time you are to be committed to the House of Correction, and to be put to hard Labour for three Months.

E. Bourne: The Lord judge between you and us.

The trial of William Penn in 1670 was an important event in English history. Confronted by a hostile judge, the jury found Penn "guilty of speaking in Gracious Street," a fasicious verdict to which no penalty could be attached. The judge imprisoned the jury and demanded a guilty verdict under the indictment, whereupon the jury returned with a finding of "Not Guilty." After three months imprisonment the jury was released, and a year later it was ruled that no jury could be punished for its verdict, a fundamental principle of a free judicial system. Penn, however, was fined and imprisoned for wearing his hat in court.

Richard Baxter, a non-Quaker, records the effect of the persecution (*Reliquiae Baxterianae*, pt. ii. 435-437):

. . . here the fanatics called Quakers did greatly relieve the sober people for a time: for they were so resolute, and gloried in their constancy and sufferings, that they assembled openly, at the Bull and Mouth near Aldersgate, and were dragged away daily to the Common Goal, and yet desisted not, but the rest came the next day nevertheless, so that the Goal at Newgate was filled with them. Abundance of them died in prison, and yet they continued their assemblies still! And the poor deluded souls would sometimes meet only to sit in silence, when, as they said, the Spirit did not speak, and it was a great question whether this silence was a religious exercise not allowed by the Liturgy . . . Yea, many turned Quakers, because the Quakers kept their meetings openly and went to prison for it cheerfully."

Whether or not the Quakers were poor deluded souls, there is no doubt that their steadfastness and their scorn of dissimulation accomplished a great service for the cause of liberty. The slightest compromise with their conscience, which was the voice of God, was intolerable. Before God and before the Quaker conscience all men were free and equal, and it has been said that this principle later embodied in the Declaration of Independence is a heritage which the English speaking world has received from George Fox.*

* Quaker scruples objected to the use of the names of days and months, which derive from heathen deities. Instead they indicated the months and days by numbers. Prior to 1752, the year began on March 25 in England. The old Julian calendar was still in use, although Catholic countries had adopted the Gregorian calendar in 1582. In 1751 Parliament ordered eleven days omitted, and ordered that the year begin on January 1. It is impossible to alter the original designations without causing confusion, and dates between January 1 and March 25 must be shown with a double year indication, as they fall in one year by the old system and in the following year by the new.

THE HEACOCK FAMILY

The earliest records of the Heacock family are found in Staffordshire, England. These records beginning with a burial in 1575 go back just about as far as the records of any middle class family can go, as the registers of English churches began no earlier than 1538, when Cromwell issued an order requiring the recording of baptisms, marriages and burials.

The name of Heacock, in its present form, is not much older. There were no middle class family names in Medieval Times. While the first traces of them in England are observed at the time of William the Conqueror (1066), they had not become general until the fifteenth or sixteenth century. Names did not originate suddenly, but evolved as did the words of ordinary language, and the fixed spelling is relatively new. The first Heacock to touch the shores of America spelled his name Heycock, Heacock and Haycock, and a few generations earlier wider variations are noted, the recorders having apparently entered the name in the registers just as it happened to sound to them, with no regard for uniformity.

Several accounts of the origin of the name have been given by various writers on the subject. There is no doubt as to the fact that Heacock is of Saxon (i.e. Germanic) origin, and not Latin. Thus the COCK does not come from Latin coquus, French coq, and has no connection with the English designation for a male chicken.

Mark Antony Lower, M.A., in his "English Surnames" discusses suggestions which have been made regarding the origin of the syllable "cock", so frequent in surnames. While Peacock, Woodcock and others come from animals and may be derived from Latin "coquus", he rejects suggestions that the syllable as such is derived from "coquus" or from "cook" as others have suggested. "Cock" is instead a diminutive ending from the old Frisian (Saxon), and has the same significance as the French "ette", which we use in kitchenette. Except for proper names, the syllable has disappeared from the English language, but he cites a few examples of the survival of the old meaning:

"In Lincolnshire a little fussy person is called a Cockmarshall, also elsewhere: Cock-o-my-thumb . . . nor must we forget the use of this mysterious syllable in the ancient nursery rhyme of—

Ride a cock-horse
To Bambury Cross.—

where little horse is evidently intended. Cockney originally meant a spoiled or effeminate boy."

The Rev. Henry Barber, M.D., F.S.A., wrote a book in 1903 called "British Family Names", which contains the following discussion of the syllable "cock":

"The diminutives, Frisian, ken, ke, ock, and cock . . . There has been much controversy over the termination 'cock'. It appears to be derived

HEACOCK FAMILY HISTORY

from the Frisian gok or kok, a foolish, silly, awkward person, hence the Scotch "gow." The Frisian Jankok (Johncock) is equivalent to the German "Hans Wurst". At first applied to children as a check to thoughtlessness, it would become gradually used as a diminutive. Cock and ock are akin to ke. In some cases cock is a corruption of cot found in local names."

The origin of the first syllable of the name is less clearly explained. Americana (American Historical Magazine), Volume XIX, 1925, page 479, gives the following explanation of the origin of "Heacock" which, it will be noted, accepts the previously given explanations of the final syllable:

"The name comes from an old German word, ikiko, contemporary in the tenth century, which is a diminutive form of the old Frisian "ig", a point, sharp edge, i.e., a little sword. This form developed through the English as Heacock and Hickock. The name itself is subject to a great variety of forms. These range from Hitchcock, Hickock, down to Hickox, Hicks, and Heacock. In this line the patronymic is spelled Hickcox."

The writer of this article does not give his sources, and his connecting of Heacock with Hicks, Hickox, etc. does not agree with the conclusions of Lower and Barber. A large dictionary of the German used in the tenth century, in the Library of Congress, does not contain "ikiko" or anything similar. There is however, a word in modern German which may be derived from the old "ig", and which preserves the implication of "a point". It is "Igel" (porcupine).

Barber has the following explanations under his alphabetical list of name meanings in the book already cited:

Heacock: see Haycock. Haycock: A hill in Cumberland, or Frisian: Heike; Flemish: Haeck; Anglo-Saxon: Hecca; Dutch: Heek, Haeij Kak; personal name diminutive of Frisian Hayo, see Heyhoe.

Heyhoe: Anglo-Saxon: Heio; Frisian: Hayo, Heie, Hei; Swedish: Ey; Dutch: Heij; German: Hey, Heyer; personal name (high).

These are evidently names or syllables from which Heacock may have evolved or with which the name may be related.

Lower in his "English Surnames" has another explanation for Haycock. He says it is probably a name given to a foundling exposed in a hay field. In this case the "cock" would not refer to a mound of hay, but would have the pure diminutive significance, "a little one".

According to Robertson "British Heraldry" the Heacock coat of arms was granted in 1746. It is described as "Erminois, an elephant azure on a chief of the second a sun between two beehives or. Crest: A hind sejant erminois collared gules, reposing his dexter on a beehive or". The arms and crest, printed in color, may be found in the volume of Americana referred to above. They are also described in Fairbairns "Crests".

THE ECCLESHALL PARISH REGISTERS

Many families of Heacocks lived in Staffordshire and adjacent English counties during the reign of Queen Elizabeth. Their names are found in old wills, and in parish registers. Since the ancestors of the American family came from Slindon in the parish of Eccleshall, Staffordshire, the registers of the Eccleshall church contain the entries of chief interest to us. There are three volumes of these registers. The first contains entries from about 1575, the third from 1620 to 1666. The second is largely a copy of the first, made in 1600, with changes in the spellings. All three volumes have been published by the Stafford Parish Register Society.

Slindon was and still is a small village, located three miles north of Eccleshall. About twenty families appear to have lived there in the sixteenth century. Besides the Heacocks, families bearing these names are recorded: Keene, Meakin, Stacey, Whittington, Tilsley, Ball, Cornes, Bawle, Botham, Glover, and others. Three miles west of Slindon is the village of Croxton, and another branch of the Heacock family lived there. Half-way between Croxton and Eccleshall is the village of Sugnall Magna, and Heacocks also lived there, although apparently a generation or so later than at Slindon and Croxton.

Parish registers in the early years are too fragmentary to permit of definite conclusions, but it is possible that the Croxton and Sugnall families descended from Thomasen Hacocke, who was buried May 6, 1575, and the Slindon family from Jhon Haicocke, buried November 11, 1576. All the other Heacocks mentioned in the registers can be accounted for as descendants of these two, without doing violence to biological laws. Thomasen and Jhon may have been brothers or cousins, and the settlement in the Slindon neighborhood may have occurred a generation or two before these first records.

The most common early spelling of the name was Heacocke. John spelled either Jhon or Johannes, was the most common Christian name, although William was also frequent. In the entries which have been copied, the original spellings have been preserved. The spelling of the 1600 copy is given in parentheses. The family tree is based on the registers wherever there is conflict between them and information obtained elsewhere.

ECCLESHALL PARISH REGISTERS—HEACOCK AND KEENE ENTRIES

Volume I and II—Christenings Vol. II is in part a copy of Vol. I made in 1600

- 1577—December 1—William Haycoke.
- 1579—October 4—Margery Haycoke (Haycocke).
- 1581—November 15—Johannes Heacocke.
- 1582—March 9—Elizabetha Heacocke.
- 1584—April 8—Willelmus Heacocke.
- 1584—February 16—Johanna Heycocke.
- 1585—December 6—Johannes Keene.
- 1586—October 7—Elizabeth Heacocke.
- 1589—November 9—Margareta Heacock (Hecocke).
- 1589—February 30 (sic)—Willimus Heacocke.

HEACOCK FAMILY HISTORY

- 1592—May 22—Richardus Hichcocke (Hichcoke).
- 1593—April 15—Johannes Heacocke.
- 1593—July 22—Alicia Heacocke.
- 1594—October 27—Willelmus Hichcock (Hickcoke).
- 1596—June 18—Anne Heacocke.
- 1599—February 25—Ellinge Heacocke.
- 1601—July 15—Darothye d of William Keene of Slyndon, husbandman.
- 1603—December 23—Ellyne d of William Keene of Slindon.
- 1603—March 4—Robt. s of Thomas Heacocke, of Croxton.
- 1606—May 23—Margreat Heacocke.
- 1606—August 30—Jhon s of William Keene, of Slyndon alias Slyne.
- 1607—June 9—Marye, d. of John Haycocke of Slyndon.
- 1608—March 29—Elizabeth d. of Thomas Haycocke of Croxton.
- 1608—February 12—Thomas s. of William Keene, of Slyndon, alias Slyne.
- 1610—May 6—William s. of John Haycocke, of Slydon, alias Slyne.

Volume I and II Marriages.

- 1578—June 17—Fraunces Heacocke—Margret Gervis.
- 1582—October 28—Robartus Heath—Anna Heacock (Heacocke).
- 1583—June 2—Lewes Case—M(ar)gareta Heacocke.
- 1584—June 25—Jacobus Tylsley—Anna Heacocke.
- 1589—June 1—Richardus Hitchcoks (Hidgcoke)—Margareta Stacye.
- 1589—January 27—Thomas Heacocke—M(ar)gareta Meeson.
- 1593—May 20—Willelmus Gratwod—Tymeson Heacocke.
- 1600—July 10—Willelmus Keene—Margareta Stacye.
- 1605—March 3—John Heacocke, of Slyndon, and Ellyn Keene, of Slindon.
- 1612—November 5—Thomas Chittie alias Sneyde p. de Woolstranton and Margeria Heacocke de Slindon.
- 1617—December 2—Johannes Wildie, viduar, and Elizabetha Heacocke.

Volume I and II—Burials.

- 1575—May 6—Thomassen (Thomasina) Hacocke (Heacocke).
- 1576—November 11—(February 16)—Jhon Haicocke (Heacocke).
- 1578—May 25—Dorytye Heacocke.
- 1582—March 9—Christopher Heacocke.
- 1584—June 14—Willelmus Heacocke.
- 1687—May 30—Hellena Heackocke.
- 1587—February 30 (sic)—Johannes Heacocke.
- 1588-9—March—Margareta Keene.
- 1590—May 21—Fraunc(es) Heycocke.
- 1590—March 11—Margareta Heacock (Hidgcoke).
- 1590—March 19—Johannes Keene.
- 1592—May 17—Elizabetha Heacocke.
- 1593—November 30—Robartus Heacocke.
- 1598—March 22—Ric Hidgcocke, of Wotton, a laborer.
- 1602—February 5—Catheran Heacocke, of Croxton, wid.
- 1604—February 2—Anne Heacocke of Slyndon, wid.
- 1606—August 18—Margret, d. of Jhon Haycock, of Slyndon alias Slyne.
- 1614—July 30—Ellena f. Johannis Heacocke de Slindon.
- 1614—October 3—filius Johannis Heacocke de Slindon.
- 1615—March 26—Franciscus, spurius Willelmi Hitchcoke et Margreatae Ro—
rest torn off).
- X Rob. wid. Heacocke (Robert H. bur. Nov. 30, 1593).
- 1593—William Keene, of Slindon, in the Countie of Staffs., husbandman.

Volume III—baptisms, burials, marriages from 1620 to 1666.

- 1620—March 11—John s. of Willm. Haycock of Croxton—bap.
- 1622—April 14—Ellin, d. of John Haycocke, of Slindon—bap.

HEACOCK FAMILY HISTORY

- 1622—February 6—John Mason, of Eccleshall, and Ann, d. of Thomas Haycocke, of Croxton—mar.
- 1623—January 8—Anne, w. of Henry Keene, a stranger—bur.
- 1624—May 1—Thomas, s. of Willm Haycocke, of Croxton—bap.
- 1624—(Nov.) 7—s.—, d. of John Heacock, of Slindon, and Ellin—bap.
- 1628—July 13—Robt. s. of Ellin Walker, wid., and Ellin, d. of William Keene—mar.
- 1629—December 6—Thomas, s. of Willm Haycocke, of Croxton and Margaret—bur.
- 1630—June 4—Willm. Keene, of Slin(don)—bur.
- 1632—September 16—John, s. of John Keene—bap.
- 1634—December 25—Thomas Haycocke—bur.
- 1634—February 8—Thomas, s. of John Keene—bap.
- 1635—January 29—Willm. s. of Willm. Haycocke—bur.
- 1636—February 24—Margret Keene—bur. (Keene entries omitted from here on—many in register).
- 1637—February 7—John Haycocke—Margret Turner—mar.
- 1638—December 14—Ellin, d. of John Haycocke—bap.
- 1640—(date torn off)—d. of Robert Haycocke—bap.
- 1642—June 18—An. d. of Robert Heycocke—bap.
- 1642—September 29—An. d. of Robert Haycocke—bur.
- 1643—December 17—John s. of Robert Haycocke—bap.
- 1644—March 31—John, s. of John Haycocke—bap.
- 1645—August 14—Catharine, d. of John Haycocke—bap.
- 1645-6—January 1—Ellin, w. of John Haycocke—bur.
- 1647—November 28—(blank) w. of William Hayoocke—bur.
- 1648—March 26—Thomas, s. of John Haycocke—bap.
- 1650—October 14—Margrett, d. of John Haycocke—bap.
- 1652—February 6—John, s. of William Heacock, of Slindon—bap.
- 1653—January 2—John Heycock (Heacocke) of Hockly (Bromly)—bur.
- 1654—June 20—William, s. of John Heycock of Sugnil—bap.
- 1654—December 10—s. of Will. Haycock of Slindon—bap.
- 1656—September 8—John Heycock and An Gatten—mar.
- 1656—April 18—Ann, d. of John Heycock of Marsh—borne.
- 1657—September 4—An., d. of John Heycock—bur.
- 1658—July 2—Kathrine, d. of John Heycock—bur.
- 1658—July 3—Thomas, s. of William Heycock—bap.
- 1658—July 11—Margaret, w. of William Heycock—bur.
- 1659—September 30—John, s. of John Heicock, of Marsh—borne.
- 1661—July 9—Alces, w. of Master John Hencoke—bur.
- 1666—November 25—Thomas, s. of Robeart (Heacocke) of Sugnall Magna—bur.
- 1666—December 6—John Heacocke, sen, of Slindon—bur.

The following entries, not included in the published registers, were copied from the original volumes (apparently from the end of Valume II) in the Eccleshall church, by the Rev. K. J. Foster in 1944, on behalf of Homer B. Heacock of Oaklyn, New Jersey:

- 1684—May 29—Tho. Heacock—buried.
- 1688—April 22—Mary, daughter of Thomas Heacock & his wife—bapt.
- 1691—Oct. 4—William, son of Willm Heacock of Slindon—baptized.
- 1691—Nov. 14—Willm, son William Heacock of Slindon—buried.
- 1692—Oct. 5—Anne, daughter of Willm Heacock of Slindon—baptized.
- 1695—Aug. 27—Sarah the daughter of William Heacock of Asplay—buried.
- 1695—Nov. 10—John Heacock of Slindon at Stafford, a Quaker—buried.
- 1695—Nov. 12—Jane Heacock, a Quaker, at Slindon—buried.
- 1697—July 3—Mary, daughter of Wm. Heacock of Slindon—baptized.
- 1697—May 18—John Heacock and Ann Reignolds of Slindon—married.
- 1697—Dec. 25—Margret, wife of John Heacock of Great Sugnell—buried.
- 1700—June 4—Widow Heacock of Great Sugnell being 103 years of age—buried.
- 1701—April 13—Thomas, son of William Heacock of Slindon—baptized.
- 1701—May 1—Ann, daughter of John Heacock of Slindon—buried.

THE ECCLESHALL PARISH REGISTERS

- 1702—June 17—John, son of John Heacock of Slindon—baptized.
1703—March 28—Elizabeth Heacock of G. Sugnell—buried.
1703—Sept. 23—Margret, daughter of Wm. Heacock of Slindon—bapt.
1704—Nov. 23—William, son of John Heacock of Slindon—baptized.
1707—Nov. 13—Mary, daughter of John Heacock of Slindon—bapt.
1709—June 25—Ann, daughter of John Heacock of Slindon—bapt.
1712—June 25—James, son of John Heacoke of Slindon—bapt.

The Rev. Foster commented as follows on the Heacock entries in these registers:

These last entries from 1704, Nov. 23—1712, June. 25, refer only to John Heacock & I find no more referring to William H subsequently. Thus we find an association of the family with Eccleshall of some 122 years recorded. Of the old buildings which may have been in some way related to the Heacock family an old farm house still exists at Aspley near Slindon and a cottage with some ancient stone and timber work. A very old house which stood at Aspley, a village at which a William Heacock lived, according to the Register, was pulled down some years ago and a new house built on the site.

In Slindon nearly all the houses have been largely rebuilt, but many still contain old timber work incorporated into the later brick structure. Three old houses likewise, we know for certain were demolished many years ago. Aspley, Sugnell and Slindon have all declined in size, Aspley having now only two farms, one lodge and the cottage referred to above. Ancient structures would appear to exist only in part and they hidden behind Georgian and Victorian restorations.

It is difficult to tell what occupation any of the family followed, as none is mentioned up to 1695. To hazard a guess is difficult and uncertain but one might say they were farmers or smallholders; once only in an entry of the Restoration period (1661), is one called "Master Hen-coke" which seems to imply ownership of property in some form or employment of labour.

The Quaker faith of the family is first mentioned, Nov. 10-Nov. 12, 1695, which implies that they joined the Friends a little after their founding by Fox in the middle XVII century. John Heacock of Slindon, a Quaker, was buried at Stafford, and Jane Heacock of Slindon seems to have been buried at Slindon.* Slindon burial ground is but 50 years old, and the nearest Quaker cemetery is at Shallowford, this might bear enquiry. There is no further entry re- William Heacock after Sept. 23, 1703: thus one may suppose that William left for America about that date. It is certain that no deaths took place in his family after that date, 1703, because even if he was a Quaker the law demanded an affidavit surrendering for all deaths, and for burial to the person in control of the burial places in the Parish.

I know of no actual bearers of the name Heacock in the Parish today and also of nobody christened Heacock as a family name. The family here seems either to have left the district or maybe died out.

*Parents of Jonathan, the emigrant. Record located after printing of page 18.

THE HEACOCKS IN ENGLAND

(Published 1952 to replace Page 17 and table facing Page 16 of
"Ancestors of Charles Clement Heacock 1851-1914")

(Library of Congress index card: CS71-.H432 1950, Heacock, Roger Lee)

The English records of the Heacock family * of Slindon in the parish of Eccleshall, County of Stafford, England, go back a good deal farther

* The spelling HEACOCK no longer seems to be in use in England. There are, however, many HAYCOCK families in England, including Stafford. The Heacock Coat of Arms, which has been used by the family in America at least since 1932, was granted by the College of Heralds, London, to Thomas Heacock of Newington, Middlesex (near London) in 1746. Its authenticity is attested by Encyclopoedia Heraldica, compiled by William Berry, who was once Registering Clerk of the College of Arms. English usage would limit the arms to the descendants of the man to whom they were granted, and the American family, not descending from Thomas, has no claim to them. In fact it is unlikely that Jonathan, who left England 35 years before the arms were granted, was related to the family which received them. Nevertheless many families in America doubtless use arms with still less justification.

HEACOCK FAMILY IN ENGLAND

(Possible descent from first recorded
member of Slindon family)

JOHN HEYCOKE the elder of Slindon, listed in Muster Roll,
1539, age between 16 and 60. Perhaps born circa 1490.

JOHN HEYKOKKE the elder of Slindon, listed in Muster Roll
and may be son of above. Over 16 years of age.
Perhaps born circa 1520. May have been buried
Nov. 11, 1576 (Parish Register of Eccleshall)

JOHANNES (JHON) HEACOCKE
Buried Feb. 30, 1587* (Parish Register) may be son of or
possibly identical with above.

—— married **Margareta** ——, who was buried March 11, 1560

JHON HEACOCKE —— mar. March 3, 1605 —— ELLYN KEENE	
bap. Nov. 15, 1581 * (Parish Register)	bur. Jan. 1, 1645 (Parish Register)
Hearth Tax 1666	
bur. Dec. 6, 1666	
(Par. Reg and Will)	

* Records so indicated may refer to another individual of same name.

From this point on the descent is sufficiently well documented to be considered established. See table on following page.

HEACOCK FAMILY IN ENGLAND (Established descent of Jonathan Heacock based on extant records)

Jhon Heacock d. 1666 m. March 3, 1605 Eilyn Keene d. 1645

William bap. May 6, 1610 (Parish Register), died 1683-4 (Will)
 (All of above named in father's will. One of them married a Symkins, probably Thomas, and had:
 m. Margaret m. (2) Mary (?) (see will)
 John Symkins Thomas Symkins John & Sarah Walker
 Mary m. — Walker (father's will) John — m. — Jane both d. Nov. 1695 (Parish & Quaker Rcds. and will)

(All four of the above were named in their grandfather's will)

John bap. Feb. 6, 1652 (Par Reg) William bap. Dec. 10, 1654 Thomas bp. July 3, 1658 bur. Mar. 29, 1684 (Parish Land Tax 1720 Named in Reg.; Named in grandfather's will as 2nd son. Deeded elder brother's estate in Pa. to cousin german Jonathan in 1710. Mar. Mary— Robearta bap. June 27, 1673 (Parish Reg.)
 Named in grand father's will as eldest son. Died in Pa. 1683 (Pa. Archives)
 John bap. Oct. 22, 1674, mar. May 18, 1697 to Ann Reignolds (Parish Reg.) Jane born 1679 not baptzd. Died 1762 (Quaker Rcds. Did not marry--see rcds of Stafford Mo. Mtg. of Friends)
 Jonathan brn ca. 1680 m. Ann Till (not baptized)

Lues bap. July 10 1675 (Parish Reg.)

William bap. Oct. 14, 1691 bur. Nov. 14, 1691	Ann bap. Oct. 5 1692	Mary bap. July 3 1697	Thomas bap. Apr.13 1701	Margaret bap. Sept. 23, 1703	Ann bur. May 1 1701	John bap. June 17 1702	William bap. Nov. 23 1704	Mary bap. Nov. 13 1707	Amy bap. June 25 1709	James bap. June 25 1712
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(No further records have been found to indicate what happened to these children of Wm. & Mary)

No later records of Heacock family either in Parish Registers or in Friends Records at Stafford or Eccleshall.
 James became Quaker: "this place and time we should have had something of a Monthly Meeting; but there is only John Hargrive, and Richard Morris, besides James Heacock". —Minutes of Stafford Monthly Meeting, 23 4mo. 1744.

THE HEACOCKS IN ENGLAND

than previous research had revealed. John Heykoke the elder, and another John Heykoke, perhaps his son, were already living in Slindon in 1539, both being of military age, as is revealed in an old Muster Roll for the Hundred of Pirehill, in which Eccleshall Parish lies. It is therefore reasonable to suppose that the family settled in Slindon before the end of the 15th century. Even in 1539 there were persons bearing the name living in nearby villiages, who may or may not have had a common ancestor.

It seems likely that John Heykoke the elder, whom we find in Slindon in 1539 is an ancestor of the Jonathan who immigrated to America over 170 years later, although there is little chance of definitely establishing the line further back than the John Heacocke who married Ellyn Keene in 1605. The elder John Heykoke mentioned in 1539 must have been three or four generations earlier.

The name of John Heacocke reappears in various records throughout the 16th and 17th centuries, many of which identify him (them) as a resident or landholder at Slindon. It is not possible to determine which records refer to one individual and which to another, but there was a John Heacocke (or similar spelling) living at Slindon throughout these two centuries. Other persons of the same name also lived nearby. The old records which have been copied follow.

STAFFORDSHIRE HISTORICAL COLLECTIONS

VOL. V NEW SERIES—MUSTER ROLL FOR HUNDRED OF PIREHILL A.D. 1539. (The Hundred of Pirehill is the north western division of the county of Stafford in which Eccleshall lies. Byll, gestern, salet and payer of splints—all these terms refer to armor and weapons).

A list of all able bodied men liable for military service, between the ages of 16 and 60:

Offley (High?)—Thomas Heycocke—a byll.

Eccleshall — John Hicokke — bowman.

Whitgreve—John Till — able bodied. Hugh Till—a payer of splints. John Till.

Slyndon — John Heykoke the elder — able bodied, a gesterne and bill. John Heykoke.

Little Sugnall—Robert Heykoc.

VOL. 1921 — HEARTH TAX RETURNS — HUNDRED OF PIREHILL 1666. (This was a tax levied in the reign of Charles II and was a tax on every hearth or fireplace in every house. Only the owner or tenant of the house is mentioned in the return. It was not intended to be a census so no sub-tenant or other lodger is mentioned). One hearth charged to each of the following persons:

Croxton—William Heacocke.

Slindon—John Heacocke.

Whitgreave—James Till. John Till de Hawthorne. John Till de Lake. John Till de Greene. John Till de Overhouse. John Till de Greene, junior.

Sugnal Magna — Robert Heacocke.

HEACOCK FAMILY HISTORY

STAFFORDSHIRE HISTORICAL COLLECTIONS (continued)

MANOR OF ECCLESHALL— (In feudal times the King, as head of the realm, gave large areas of land to his barons in consideration of the service they should give him in time of war. These holdings were called manors and the people who lived there were the servants of the lord of the manor. Small farms and holdings were given to these tenants in consideration of the service they in their turn should render to the lord. This was known as copyhold tenure as the land was held by a copy of the court rolls. Eccleshall was held in those days by the Bishop of Litchfield, who lived at Eccleshall Castle. All sales and purchases of land within the manor were recorded on the court rolls and as these go back to the time of Elizabeth they form a very valuable historical record).

13th December 1692

Slyndon—John Heacocke elected Decimar (i.e. supervisor, officer of the Court).

The Court of the View of Frankpledge of the Lord the King and the Court Baron of William, Lord Bishop of Coventry and Litchfield held at Eccleshall 5th May 1698.

List of the inhabitants within the Manor:

Sugnal Magna—Freehold tenants: Ellen Heacocke, widow; John Heacocke.

Horseley — Cottagers: Mary Heacocke, widow.

Slyndon—Freeholders: William Heacocke; John Heacocke.

Croxton, Wetwood and Faireoake—Freehold Tenant: Richard Till.

ACCOUNT BOOK OF CHURCHWARDENS OF THE PARISH OF ECCLESHALL 1631 to circa 1800

Heacocks who were churchwardens of Eccleshall:

1633—John Heacocke.

1655—Robert Heacock.

1667 — John Heacock, churchwarden for the Woodland Quarter

1680 — John Heacock, churchwarden for the Cotes Quarter.

Overseers of the Poor:

1682 — William Heacock of Slyndon, Overseer for Cotes.

1701—John Heacock of Slyndon Overseer for Cotes.

Rate Assessment, 1679.

Great Sugnall —John Heacock, 1s 6d.; Widow Heacock, 2s 0d.

A Catalogue of the Lands paying Ancient yearly Compositions in lieu of Vicarial Tythe:

(Written by Richard Milward, Vicar of Eccleshall, 1720).

Slyndon	Assessment
J. Heacock	10d.
T. Keene, sen.	1s 4d.
J. Keene, jun.	2s 6d.
William Heacock	1s 0d.
Great Sugnall	
Heacocks living	1s 0d.

Hundred Pound Lewn for the Parish of Eccleshall for the poor for the year 1687.

Slyndon	
William Heacocke land	4s 4d.
John Heacocke	5s 1d.
Sugnall Magna	
Sir Thomas Peshall, James Smith, John Heacock	£1 10s 0d.
Widow Heacock	2s 2d.

On a fly leaf of the book is a certificate, dated 19th May 1709 acknowledging that George Heacock is a parisher of Eccleshall.

THE HEACOCKS IN ENGLAND

ECCLESHALL PARISH REGISTERS

These Parish Registers have only been transcribed and printed to 1666. The registers down to modern times are at Eccleshall and in the custody of the Vicar. Before 1840 the parish of Eccleshall was one of the largest in Staffordshire, comprising the hamlets of Slindon, Aspley, Sugnal, Croxton, Horseley, Wootton, etc.

The entries which follow result from a new search of the registers for the years 1666-1684, for which no records appeared in the previous search:

HEACOCK. Variants: Heacocke, Heycock, Haycock. Period 1666-1684—Register Volume IV.

Baptisms

1673. June 27—Robearte son of William Heacock of Slindon.

1674. Oct. 22—John ye son of John Heacock of Slindon.

1675. July 10—Lues (sic) of William Heacock of Slindon.

Marriages—No entries for period. No Banns of Marriage recorded.

Burials.

1666. Nov. 12—Thomas, son of Robeart Heacocke of Sugnall Magna.

1666. Dec. 6—John Heacock sen. of Slindon.

1678. Aug. 8—John Heacock of Sugnall Magna.

1684. May 29—Tho' Heacock.

The above entries are true copies of the entries in the Register Book Volume IV in the Parish Church of Holy Trinity, Eccleshall in the County of Stafford, England.

Kenneth J. Foster,

May 7, 1952

Curate.

The baptism in 1674 of John Heacock, son of John Heacock of Slindon, almost certainly refers to the brother of Jonthan the emigrant. Probably the parents became Quakers after this date and before the birth of Jonathan (circa 1680) which would account for the absence of any record of his baptism.

BIRMINGHAM PROBATE REGISTRY

(Depository of Old Staffordshire Wills and Probate Records)

The records on preceding pages as well as these Wills have been obtained through the cooperation of Norman W. Tildesley, of Willenhall, Staffordshire, a trustee of the Salt historical collection in Stafford, and an authority on history of the locality. He comments as follows on the Wills:

"The Will of Thomas Heacock of Chebsey may have been of interest but unfortunately it is now lost. Chebsey is the next parish to Eccleshall and the interesting thing is that there is no trace of this man in any of the contemporary documents relating to this parish. The early register of Chebsey is lost so we cannot refer to that.

"Very few wills of Eccleshall exist before 1660 as most of them were destroyed during the siege in 1642 at the time of the Civil War. These documents were housed in the church and are said to have been burnt by Cromwell's men after the surrender of the Castle. The will of John Heacock proved in 1663 was that of John Heacock,

HEACOCK FAMILY HISTORY

BIRMINGHAM PROBATE REGISTRY (continued)

senior, who was buried in 1654. The Eccleshall Probate Court was suppressed during the Commonwealth and it was not until after 1660 that the various executors brought the wills to the new Probate Officials for proving. I have come across several instances of this at Eccleshall".

LITCHFIELD CONSISTORY COURT

WILL of Thomas Heycocke of Chebsey, Staffordshire

Proved 3rd May 1548. This Will is no longer extant. An entry in the Act Book states that the will was proved by Eleanor, his widow and relict, and John Palmer who were sworn as executors.

LITCHFIELD PECULIAR COURT

The calendars of this court have been searched from their commencement to 1732 and the following are all the Heacock (and variant) Wills and Administrations found for that period:

WILL of John Heacock of Bromley (near Slindon) in parish of Eccleshall, Staffordshire

Dated 16th June 1651. Being perfect in mind but sick in body—No place of burial mentioned.

To my daughter Ellin £10. To my daughter Susanna £12. To my brothers William and Robert 6d. each. To my sister Ellin Stevenson wife of Toby Stevenson 6d. To my sister Elizabeth Roe wife of William Roe 6d. To my cousin Joane Boughey 6d. To my cousin Joane Roe 6d. To my cousin John Stevenson 6d. To my cousin Isabel Mason 6d. To John Heacock son of my brother William Heacock 10s. To my goddaughter Ellin Tomson 1s. To Elizabeth daughter of my brother William 5s. To my wife Margaret all the messuage or tene-

ment wherein I now dwell for her maintenance and that of her children until my son John shall attain the age of 21 years. If she remarry before that time the house shall lie in the hands of trustees to pay my wife £4 per annum until John shall attain his majority then it shall revert to him on the condition that he pays his mother the said sum of £4 per annum. Residue to my wife Margaret.

Executor — My well beloved friend John Broughton of Whittington, gent.

Signed—John (X) Heacock.

Witnesses—William (X) Heacock. Ellin (X) Walker.

Proved at Eccleshall 13th October 1663.

Inventory of goodes and chattels of John Heacock of Brook House in the Manor of Bromley, parish of Eccleshall. Dated 13th April 1654. Appraised by John Keene and John Kenricke. Total amount £24 15s. 8d.

WILL of John Heacock of Slyndon, parish of Eccleshall, Staffordshire, yeoman. Dated 4th November 1666. Being aged and weak in body but yet in perfect memory — To be buried in the churchyard of Eccleshall.

To my daughter Mary Walker one brass pan. To my three other daughters Ellin, Ann and Margaret 12d. each. To my grandchild John Walker 2s. To my grandchild Sara Walker 12d. To my goddaughter Margaret Keene 12d. To my two grandchildren John & Thomas Symkin 12d. All

THE HEACOCKS IN ENGLAND

BIRMINGHAM PROBATE REGISTRY (continued)

my real estate of land in Slindon to my son William Heacock and after his death to John his eldest son the said John paying to his two younger brothers William and Thomas £10 each. If John dies childless then the estate to go to William and failing heirs to Thomas the youngest son.

Residue of estate to son William.

Executor—My son William.

Overseer—My second son John.

Signed—John (X) Heacocke.

Witnesses — John Steedman, Thomas (X) Symkins, John Tilsley.

Proved at Eccleshall 7th August 1666 by William the exor named.

Inventory dated 20th November 1666 appraised by John Keene and Edward Horton. Amount £17 10s. 0d.

Administration of the Estate of William Heacock of Slindon, parish of Eccleshall, Staffordshire

Dated at Eccleshall 26th February 1683-4.

Bondsmen—Mary Heacock of Slindon, widow. John Keene of Slindon, yeomen. Bond—£60.

Mary Heacock widow of the deceased was appointed Administratrix. Inventory dated 20th March 1683-4. Amount £28 11s. 8d.

Administration of the Estate of Thomas Heacocke of Eccleshall, Staffordshire. Dated at Eccleshall 30th September 1684.

Bondsmen—William Heacocke, husbandman, of Slindon, Francis Crispe of Eccleshall, husbandman. Administrator—William Heacocke.

Inventory of Thomas Heacocke of Slindon, maltster. Dated 29th September 1684:

barley and mault	£18 4s.6d.
2 Strawe wiskitts	6s.2d.
1 little coffer & boxe	5s.4d.
1 fcwling peece	9s.3d.
1 haire cloth	8s.0d.
3 baggs	10s.0d.
2 peales ?	2s.6d.
1 sive & one riddle	8d.
one grate in the kilne	1s.4d.
his purse and wearing apparel	£3 2s.0d.

£23 9s.9d.

Debts owing by the said Thomas Heacocke

To John Steedman	£4 15s.0d.
To John North	2 13s.4d.
To William Tayler	2 10s.0d.
To Thomas Walter	2 10s.0d.
To Walter Whittington	5s.0d.
To Mary Carswell	5s.0d.

£12 18s.4d.

Administration of the Estate of John Heacocke, yeoman of Slyndon, parish of Eccleshall, Staffordshire. Dated 20th February 1695-6.

Bondsmen — John Heacock of Slyndon, yeoman, Joseph Furber of High Offley, yeoman, and William Heacock of Slyndon, yeoman. Administration granted to John Heacock son and heir of the deceased. Inventory dated 24th November 1695 appraised by John Simkin. Amount £47 11s.6d

LITCHFIELD CONSISTORY COURT

In addition to the preceding, there were about 25 Heacock Wills and Administrations proved in the above Court between 1535 and 1650. These people (Thomas, William, John, Dorothy, Robert, Richard, Isabel, etc.) lived 60 miles from Eccleshall in Warwickshire

HEACOCK FAMILY HISTORY

BIRMINGHAM PROBATE REGISTRY (continued)

and probably had no connection with the Heacock families of Slindon. Their existence however shows that the name was widespread even early in the 16th century. The name appears also in records for other parts of Eng-

land, suggesting that many families adopted (or evolved) simultaneously the name Heacock (Haycock) and discouraging the assumption that any relationship exists except where shown or implied by specific records.

EARLY RECORDS OF THE QUAKERS

Originals at Sommerset House, London in official custody of British Government. Copied from copies at Friends House, London.

Deaths

1695 9 mo. 6 — John Heacock, Stafford, Slin. (Book 249 P. 57)

1695 9 mo. 15 — Jane Heacock, wife of John.

1762 6 mo. 12 — Jane Heacock, age 83, buried 1762 6 mo. 15 at Stafford.

(The first two entries almost certainly refer to the parents of Jonathan, the third to his sister).

MINUTES OF STAFFORD MONTHLY MEETING

(Preserved at Wm. Salt Library in Stafford).

Monthly Meeting at Rugeby, 12 5 mo. 1715. This meeting is informed that Jane Heacock of Stafford has kept company (for some considerable time) with a man that is not of our community, in relation to marriage, concerning which, sundry Friends have given her their advice, as namely Jon Alsop, Adam Key, with his wife, Eliz: Morris, and Edward Frith the younger, yet she seems to persist therein: therefore this meeting desires to appoint Jon Alsop, Edward Frith the younger, Richard Morris, or any two of them, to speak to her, as from this Meeting, and admonish her to take Friends' advice, not to keep company, or give him any encouragement for time to come: and inform her (if she do goe on theirin) what will be the consequence of it.

12 7 mo. 1715 Pd. Jane Heacock in full for firing—6s.0d. The

Friends appointed last Monthly Meeting to speak to Jane Heacock concerning keeping company with a man that is not a Friend: they report to this Meeting, that they have don their endeavour to bring her to a right understanding of that matter, but she seems at present not inclinable to take Friends' advice: this Meeting desires the Friends before appointed may continue their endeavour with her, in such methods as may seem most meet, and agreeable to our Christian profession, whilst any hopes are left, laying before her the consequences of her acting against our advice. This Meeting further adviseth, that Friends of Stafford Meeting, and particularly the Friends appointed to speak to her do desire her to discontinue her abode at the meeting house (as an habitation) till she can find freedom to desist in her procedure with the person above mentioned.

3 8 mo. 1715 Edward Frith

THE HEACOCKS IN ENGLAND

MINUTES OF STAFFORD MONTHLY MEETING (continued)

and Richard Morris, the Friends appointed to continue their care toward Jane Heacock, have taken occasion to discuss her further; and her Answer to them was to this effect: viz: that she purposed and concluded to take Friends'

Advice and not to have any more to do with the man that had lately kept her company, as was observed some meetings past.

8 3mo. 1716 Paid Jane Heacock 5/4.

The death record before cited indicates that Jane, after bowing to the will of the Meeting, never took another chance to marry. The final mention of the Heacock family in Stafford Quaker records seems to be on 23 4mo. 1744: "... this place and time we should have had something of, or in the name of a Monthly Meeting; but there is only John Hargrive and Richard Morris besides James Heacock." James must have been a nephew of Jonathan and Jane.

The records have probably disappeared which would have told us what happened in these early days to bring some, but not all of the Slindon Heacock family to Quakerism. A little booklet issued in 1930 by the Stafford Friends entitled "Some Notes on the Society of Friends in Stafford to Commemorate the Bi-Centenary of the Meeting House in Forgate Street 1730-1930" opens with the following paragraphs:

Staffordshire first heard the message of George Fox in or about 1651 or 1652, when the protagonist preached at Caldon in the Moorlands, declaring "truth among a meeting of professors there." It is not then surprising to find that the first centre of Quakerism in this county seems to have been in Leek and its neighbourhood. It was here that Richard Hickock preached in 1654, creating the first of the long series of interruptions of services that sent so many to the County Gaol. One of his most ardent converts was Humphrey Woolrich, of Newcastle-under-Lyme, who was the first known preacher of Friends' views in Stafford. Later he went on to meetings at Eccleshall, Chesby, and Shallowford where some, he tells us, were convinced and were so well satisfied with the testimony for the truth he bore amongst them, that they received

it and him also into their houses.

This preaching of Humphrey Woolrich may well have led to the establishment of a meeting at Stafford. Members of a family bearing his name were established at Eccleshall, Mill Meece, and Shallowford, in the parish of Chesby; and Eccleshall also gave to the cause Edward Stanton, who suffered much during subsequent years. The circumstances of the time called forth the utmost courage and devotion and Stafford Friends had to meet the responsibility of doing what was possible for the welfare of their friends committed to the County Gaol. The Commonwealth Government recognized its insecurity and looked with suspicion on any new sect which might upset the balance of the parties whose differences were at once religious and political. Indeed the close connection of the two explains a large part of the preju-

HEACOCK FAMILY HISTORY

dice that Friends incurred throughout the 17th century, whether from the officials of the Commonwealth or of the King, who was restored to the throne in 1660. In that year 183 persons were arrested from six meetings mostly in the north of the county.

John Till, of Whitgreave was another early convert and both he and Edward Scotson, of Eccleshall were imprisoned for six years. Both were neighbours to the family of Woolrich, of Shallowford, in the parish of Chebsey.

Probably John and his wife Jane became Quakers soon after the baptism of their elder son John in 1674, before the birth of Jane in 1679 and Jonathan in 1680. This would account for the lack of baptismal records for the latter two. The nephew of John, William's son John, probably became a Quaker at the same time, shortly after he came of age, as he preceded William Penn to Pennsylvania. The eldest son of John and Jane apparently remained with the established church into which he had been baptised, as his marriage and the birth of his children are recorded by the Parish Register, his son James later becoming a Quaker. The members of the elder branch of the family, descendants of William and Margaret, except for the John who went to Pennsylvania before Penn, apparently did not join the Quakers.

It seems quite obvious that Jonathan Heacock and Ann Till immigrated to Pennsylvania for economic reasons, rather than because of persecution, which had practically ceased long before they left England in 1711. Jonathan's elder brother John had inherited their father's property, and Jonathan sought his fortune across the sea, possibly influenced by his cousin William's deeding him the land left in Bucks county by the first emigrant, John.

The wills which have been quoted establish the relationships in the last three English generations beyond any reasonable doubt. For John Heacock who died December 6, 1666, left a will naming both his son William and his son John, as well as William's three eldest children. The deed of William's second son William to his cousin german Jonathan, points to the later as the son of John and Jane, since we have no record of any other possible parentage for a Heacock cousin of William. This deed, a most important document in establishing this line of descent was quoted by William Lloyd (The Lloyd Family--Lloyd Manuscripts published about 1900 and available in the Library of Congress). Lloyd unfortunately did not give his source, which seems to have been American (Pennsylvania Archives ?). Lloyd simply refers to "a deed, dated 19 February, 1710. William Heycock of Slindon, in the County of Stafford, second son of William Heycock the elder and next brother and heir of John Heycock, formerly of Slindon, but late of the Province of Pennsylvania, and Mary, wife of the said William Heycock, the younger, to Jonathan Heycock (Heacock) of the borough of Stafford (England), cousin German of the said William Heycock, for land in Pennsylvania of the said John Heycock (Heacock), late of Bucks

THE HEACOCKS IN ENGLAND

County, Pennsylvania, deceased."

The will of John Heacock of Bromley from June 16, 1651, pertains to another branch of the Heacock family, doubtless closely related to the Slindon families. John of Bromley was apparently the son of Thomas Heacock of Croxton, buried December 25, 1634, who in turn may have been a brother of one of the Slindon line of Johns, or may descend from the Thomas Heycock living at High Offley in 1539. References in this will to "cousin" most certainly mean "niece" or "nephew". Persons who can be identified through this and the Slindon wills account for about all of the Heacock entries in the Eccleshall Parish Registers in the 17th century, except those for Sugnil. They probably relate to a line descending from the Robert Heykoke living in Little Sugnil in 1539. Thus even in these earliest times there were distinct and at most probably only distantly related lines bearing the Heacock name and living within a few miles of each other.

THE HEACOCK FAMILY IN AMERICA

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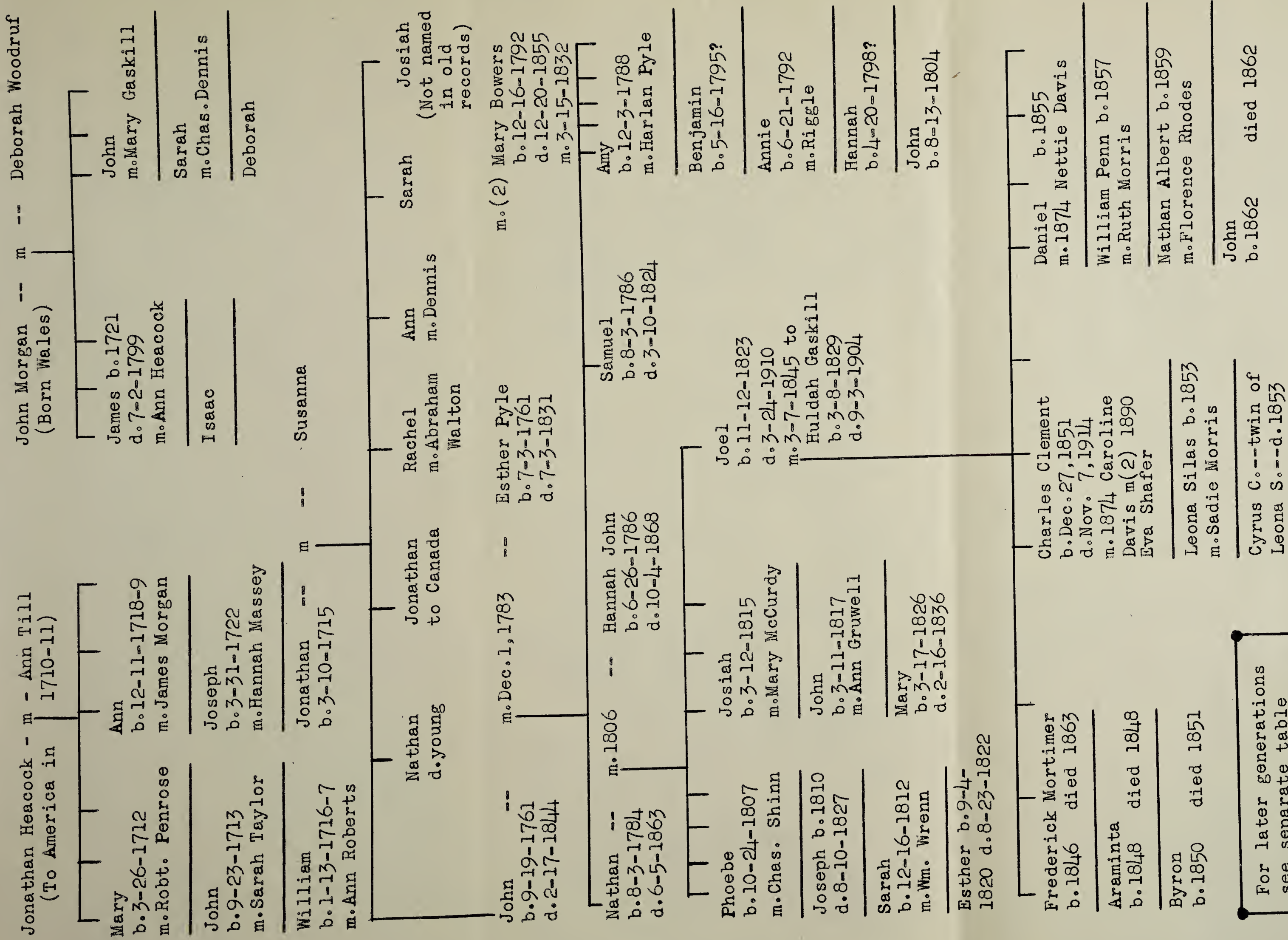
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THE HEACOCK FAMILY IN AMERICA



For later generations
see separate table
elsewhere

THE SECOND GENERATION

meeting house of the Richland Friends. Robert Penrose was a tanner and operated a tannery on this tract which comprised 200 acres."*

William Heacock followed his sister six years later. He settled in Rockhill township near the border of Richland township, in a section known as "The Bog", in 1740, where he took up a large plantation and erected and operated a saw mill. In the lowest stories of the mill—possibly not the original building—there are several old "stones" used in grist mills, showing that grain grinding was also done there at some period.

William apparently did not marry until several years after his arrival in Richland, as his first child, Jeremiah, was not born until 1747. William's wife was Ann Roberts, a member of one of the earliest families settling in the Richland neighborhood.

William died on a part of his plantation 4 mo. 12, 1800. By his will made 12 mo. 2, 1797, and probated 5 mo. 8, 1800, he directed that the plantation on which his son William lived, containing 93 acres and 146 perches, should be sold. The saw mill with a tract of land was devised to his son Jesse, and remained in the family for several generations. In addition to legacies to his several children, he left to his sister, Ann, ten pounds if she should survive him, otherwise to her daughter Mary.

Ann Heacock, the youngest daughter of Jonathan, married James Morgan, son of another of the earliest Richland settlers, and the brother of Susanna Morgan, who married Ann's brother, Jonathan. James Morgan was born in Abington, Pennsylvania, in 1721, but was taken by his parents to Richland while an infant. His marriage to Ann Heacock occurred on 5 mo. 23, 1745. After their marriage James and Ann moved to Darby, near Ann's father, where James operated a mill. In 1753 they returned to Richland, and lived there and in Rockhill for several years. Ann's brother, William, owned the mill in Rockhill, and James Morgan may have worked for his brother-in-law. James Morgan inherited 200 acres of land in Richland under his father's will, and on the death without issue of his younger brother Isaac, he inherited the share of the land Isaac had received from their father, but the title was disputed by reason of a double conveyance. James and Ann later returned to Chester County, and James died there 7 mo. 2, 1790. Their daughter Sarah married her cousin, Jeremiah, son of William Heacock. Thus the descendants of Jeremiah, of whom there are many, trace their ancestry to Jonathan Heacock through two of his children.

Jonathan Heacock, the second son of Jonathan the emigrant, married Susanna Morgan, daughter of John Morgan, on 3 mo. 9, 1745. Jonathan had presented a certificate from the Chester Monthly Meeting the previous month, 2 mo. 18, 1745, and was married before the Richland meeting. He was by trade a weaver, and we may suppose that this is a continuance of the family tradition from his father, who was a wool merchant. Jonathan was the executor of the will of his mother-in-law, Deborah Mor-

* Roberts, "Early Friends Families".

HEACOCK FAMILY HISTORY

gan, upon her death in 1750. Under the will he received a part of the Morgan tract, and seems to have lived there for several years.

Jonathan and Susanna may have returned to Chester county with their family before the children reached maturity. Their son, John, married into the Pyle family of Chester county in 1783, and another son, Jonathan, is shown by the minutes of the Richland meeting to have left Chester with wife and children, 4 mo. 18, 1782, to have remained two months in Richland and then gone to Haverford. This is the family which later settled in Canada. The date and place of death of Jonathan and Susanna are not known.

RICHLAND TOWNSHIP

The township of Richland, home of these second generation Heacocks was known as the "Great Swamp" in the first years of the eighteenth century. It was flat country, and before being cleared was probably covered with water part of the year. Those not familiar with the country supposed it to be a swamp, but shortly after 1720 its true character became known, and it was called "Rich lands" because of its fertile soil. It was heavily timbered, with a luxurious growth of grass, rather than bushes, under the trees. There were small clearings or "oak openings", which the early settlers called "Indian fields". Richland abounded in wild animals when the settlers arrived—bears, wolves, panthers, etc., and rattlesnakes were so numerous that early mowers wrapped their legs to their knees for protection. There were Indian wigwams along the swamp, along Tohickon creek and other creeks, the streams swarmed with shad, and there were deer licks along the streams where these animals resorted. An Indian path, the line of communication between distant tribes, ran north and south through Richland. Many Indians remained after the arrival of the early settlers, and lived on good terms with them.

The first settler was probably Peter Lester, who came before 1710. He had been a member of the Gwynedd Monthly Meeting in Montgomery County. Between 1710 and 1716 several more families arrived. In 1716 Edward Roberts and his wife Mary came to Richland, bringing all their worldly goods on horseback from Byberry. Mary was a daughter of Everard and Elizabeth Bolton, and traced her ancestry to the Lord of Bolton, lineal representative of the Saxon Earls of Murcia. Soon after arrival, she took small pox, and Roberts had to return to Gwynedd, the nearest settlement where she could be nursed. When they came back to Richland they erected a temporary shelter of bark against some large trees. The Indian wigwams were nearby. Their daughter, Ann, married William Heacock.

Richland township is bounded on the south by Rockhill, where William Heacock built his mill, and by Haycock township on the east. Haycock township takes its name from Haycock mountain which is said to resemble a haycock.

Richland township is about five miles wide, and seven miles long. Quakertown is located near its center, and the Heacock and related families lived near the southern line, within walking distance of one another. In 1784, forty years after the arrival of the Heacocks, the township had 860 inhabitants, 147 dwellings, 166 out houses, 11,341 acres.

JOHN MORGAN FAMILY

John Morgan, the father of Susanna Morgan Heacock, and thereby our ancestor in the same generation as Jonathan Heacock the emigrant, was probably a native of Wales, and a brother of Joseph, William and Morgan all of whom settled around Gwynedd, Pennsylvania. John Morgan was a member of Abington Monthly Meeting in 1716, and his name appears on the records of that meeting several times prior to 7 mo. 26, 1720, when he is reported as having married out of unity and his apology therefor was rejected "whereby he remains out of unity". This marriage was with Deborah Woodruff; subsequent records, including his will, show that he had been previously married. He was a tailor by trade, but seems to have been more of a farmer. He purchased a tract of land in Abington township, now Montgomery County, Pennsylvania, in 1699, and other lands in the same locality in 1706.

He removed to Richland soon after his second marriage, purchasing 400 acres of the Peter Lester tract in 1724 from Thomas Greasley. He continued to reside on a plantation of 200 acres, part of this purchase, until his death in 1743. His widow, Deborah made application for membership at Richland in 1745, and their children seem to have been recognized as members when they came to adult age, but there is no record of their birth at Richland. The will of John Morgan dated January 11, 1741, was probated March 9, 1743, and is of record at Doylestown. He described himself as "aged and infirm". To "Deborah, my present wife late Deborah Woodruff" he gives use of all his real and personal estate for life or widowhood. At her death or marriage the 200 acres upon which he lived is to go to his son, James, and the other 200 acres to be divided equally between his other two sons, Isaac and John. He also devises to his wife Deborah 25 acres of land at Abington for life, at her death to pass to his daughters Sarah, Susanna and Deborah. Some of his children were still minors, and William Nixon and Morris Morris were named as guardians for them, and his wife Deborah was named sole executrix. Deborah continued to reside on the plantation in Richland until her death in 3rd mo. 1750. Her will made 9 mo. 11, 1749, devises to her son-in-law, Jonathan Heacock, all her estate, real and personal, to be sold to pay her just debts, the residue to be distributed, and he is made executor. She, however, devises to her son John Morgan, 100 acres of the land that is within the 200 acres that his father left him and Isaac, but "which I purchased of Joseph Jones, after my husband's death". Title to this land was disputed. John Morgan seems to have regarded it as part of the tract he acquired from Thomas Greasley, while Peter Lester, Jr., had a deed for 200 acres from his father, which he conveyed to Joseph Jones in 1741. Peter Lester had sold the same land to Thomas Greasley in 1724, but it cannot be determined whether this sale was made by Peter Sr. or Jr., as the deed itself is not of record, being only cited in the deed to John Morgan, Jr. Deborah Morgan also gives legacies to her three daughters, Sarah Dennis,

JOHN MORGAN FAMILY

Susanna Heacock, and Deborah Morgan, and to her three granddaughters, Rachel, Ann and Sara Heacock, who were the children of Jonathan and Susanna Heacock, and the sisters of John Heacock, our ancestor in the Third Generation.

THE FRIENDS MEETINGS

The authority of the meeting over the lives of the Quakers during the first two centuries after George Fox has been mentioned. Authority over the individual was exercised by the Monthly Meetings, which had jurisdiction over the ordinary meetings organized to meet for worship. It was the Monthly Meetings which issued certificates of removal, expelled those who erred too much, approved and solemnized marriages, recorded births and deaths, etc. Certificates of removal were also presented to the Monthly Meetings, and it was to Chester Monthly Meeting that Jonathan Heacock and his wife Ann delivered their certificate from Staffordshire in 1718. The Monthly Meetings were under the supervision of Quarterly Meetings, and the Quarterly Meetings in turn were under the "Yearly Meeting for Pennsylvania and New Jersey", held alternately at Burlington and Philadelphia until 1760, when it became the Philadelphia Yearly Meeting.

The first Quaker meeting was held at Upland (Chester) by a traveling minister in 1675, apparently at the home of Robert Wade, who had just settled there. The Burlington (New Jersey) Monthly Meeting held a session at Wade's home 9 mo. 15, 1681, but the first record of a Monthly Meeting held by the Pennsylvania Friends alone is 12 mo. 14, 1681, which was after the grant of the colony to William Penn. The first business characteristic of a Monthly Meeting appears on the minutes of the meeting of 6 mo. 3, 1682, as follows: "At this meeting William Clayton juner and elizabeth bezer, both living at Chechester have declared their Intentions of marriage: and its ordered by the meeting that morgan druet and Robert Wade doe make enquirey concerning them & give it in to ye next monthly meeting."

The report at the next meeting: " . . . but friends findeing that her parents were absent and had not their consent for such proceedings, nor certificate of clearness from other men, did advise these parties to waite further untill all things be cleared according to the practice of friends and good order of truth."

The meeting began to circulate in 1693, and was held at the homes of various Friends throughout the district it served. Sometime after 1700 it became settled at Providence, presumably because of its central location.

The Chester Monthly meeting originally had jurisdiction over the entire county, which was then much larger than the present county of Chester. A Monthly Meeting was soon founded for Chichester and Concord, and as the population increased other Monthly Meetings were established and took over part of the territory from the Chester meeting. In 1721 the Chester meeting still had jurisdiction over the Friends in the townships of Marple, Springfield, Providence, Middletown, Edgmont, Chester, Goshen, Newton and Uwchlan, but the last three organized their own Monthly Meeting the next year.

THE FRIENDS MEETINGS

Consideration was first given to the building of the Chester meeting house in 1687:

Fourth mo. 6, 1687, it was "Agreed that Bartholomew Coppock, James Kenerly, Randall Vernon & Caleb Pusey do agree & contract with such workmen or workman, as they shall see meet, to build a meeting house att Chester 24 foot square & 10 foot high in ye walls, & yt ye abovesaid persons do come themselves, & the said workmen they agree, & give an account thereof to ye next monthly meeting."

On 8 mo. 13, 1690, persons were designated to receive subscriptions toward the meeting house from persons in the surrounding townships which it would serve. John Sharples (the son, since the father was dead) contributed one pound ten shillings, and James Sharples five shillings. Some amounts in the lists cannot be read, but it appears that 40 to 50 pounds were raised.

Second mo. 6, 1691: "Its agreed by this meeting that John Bristow and Caleb Pusey do forthwith agree with & Imploy workmen in the Building ye meeting house at Chester with stone, on the place y^t was formerly bought for that purpose; the situateing of which, as allso y^e manner of Building the same, is left to their discretion, And that this meeting do defray the charge of the same, so that it exceed not one hundred pounds; and that there be one convenient chimney at least. . . ."

The meeting house was probably completed in 1693.

The first Quaker meeting house in Richland (Bucks County) was erected in 1721-23, on a five-acre triangular plot of land donated by Everard Bolton, who had bought it as part of a 300-acre plantation in 1717, from George Phillips. This is the land which later became the property of Robert Penrose, husband of Mary Heacock, and it was there he built his tannery.

The meeting house was probably of logs. A memorandum among the papers of one of the early settlers of Richland, Benjamin Foulke says: "About 1716 logs were sawed by hand for the meeting house." A few years later the meeting house was abandoned, and the five acre lot was sold to James Morgan for five pounds in 1748. A new meeting house was erected about 1730 on a site occupied by the Richland Friends Meeting to the present time. The minutes of the Richland Meeting contain the following entry:

"On 1 mo. 19, 1746-47, Morris Morris, Thomas Lancaster, Lewis Lewis, John Ball, Jonathan Heacock and William Heacock were appointed to consult about making an addition to the meeting house and made an estimate of the cost." A list of contributors "toward the building of the meeting house" contained in the minutes of the meeting held 2 mo. 1752 shows that William Heacock contributed five pounds, Robert Penrose five shillings. Jonathan Heacock is not named as a contributor, but he is known to have continued to reside in Richland, as a "Draught of Survey"

HEACOCK FAMILY HISTORY

made by Samuel Foulke in 1765 shows him as located in the southwest corner of the township.

Quaker histories record the deeds of at least two ministers from the Richland community. The most prominent was Susanna Morris, wife of Morris Morris, who made three trips overseas, to England, Scotland, Wales, and later to Holland. On one occasion she is said to have been shipwrecked, and her calm assurance in the crisis awakened the wonder of the passengers and crew. Her rescue and safe landing on the Irish coast appeared miraculous. Certificates which she brought back from London and Wales were read at the Richland Monthly Meeting 11 mo. 1746-47, "to the comfort and satisfaction of the Friends". She died 4 mo. 28, 1755, at the age of 73 years.

Jacob Ritter, the meek and earnest German preacher was received into the ministry in 1797. His parents, Jacob and Elizabeth Ritter, came to America as redemptionists, and when free moved into Springfield Township, north of Richland, Jacob the preacher was born there in 1757. His father was a shoemaker, and he learned that trade.

Jacob joined the Continental army and was captured at Germantown in 1777. When released in 1778 he moved to Philadelphia, where he survived the yellow fever epidemic. After the death of his wife, he returned to Springfield and bought a farm near his birthplace. He had attended Lutheran services until 1782, but joined Richland meeting after returning to Springfield. His strong German accent increased his natural timidity and humility as a speaker.

These events, while not directly connected with the family history, were certainly considered of major importance by our forefathers, and indicate what they were doing, thinking and talking about in the generations of the second Jonathan, and of John the father of Nathan.

THE SHARPLES FAMILY

The Sharples (or Sharpless) family takes its name from the hamlet of Sharples in the county of Lancaster, England, where Adam de Sharples was living in the year 1320. The English family apparently belonged to the landed gentry, one branch owning Sharples Hall until late in the nineteenth century. Sharples Hall was built in the reign of Queen Elizabeth.

The Sharples family has definitely established its right to display a coat-of-arms. This right was recognized by the Heralds in a visitation in the year 1664, and was based on the family having borne the arms "from time immemorial", the record of the first grant having disappeared in antiquity.

The descent of John Sharples, the emigrant, was investigated by a prominent British genealogist, Dr. James Lemuel Chester, for publication in the family genealogy of 1882, but the results are less conclusive than in the case of the Heacock and Till families, as the original records are less complete.

The father of John Sharples, Jeffrey Sharples, appears to have been a man of modest means, who called himself a yeoman. This same term is used to characterize the Tills, and presumably applies as well to the Heacocks, who were doubtless all members of the same economic strata. The dictionary definition of a yeoman is "anciently, a man who owned free land of forty shillings yearly, being thereby qualified to vote, serve on juries, etc., as a free and lawful man." Jeffrey Sharples by virtue of his descent might have claimed membership in the category of "gentleman", according to Dr. Chester.

The will of John Sharples, made in England before his emigration, indicates that he retained a house and lands in England, which he held under a 99 year lease. His caution in retaining his home in England shows that he had some doubt as to his future in Pennsylvania, as well as the fact that he was in comfortable circumstances at the time of his emigration and was not forced to liquidate all his assets to pay the expenses of travel and resettlement. In accordance with English custom, his property in England was bequeathed to his eldest son.

John Sharples was an early convert to Quakerism, and was active in its affairs in England, as indicated by this passage from "The Light Unchangeable" by R. Smith, printed 1677 in London: "My friends in this country have, every month, a meeting where commonly two or three or more from every particular meeting get together about such affairs as are requisite to keep and preserve societies in peace and unity, and they who commonly meet at these places are these and more, viz: Thomas Janney . . . John Sharples, Thomas Brassey, John Symcock. . . ."

He did not escape persecution for his activity. Besse "Sufferings" (Vol. I, pp. 105 and 108) contains these passages:

HEACOCK FAMILY HISTORY

"CHESHIRE

"Anno 1674 and 1675

"In these Years for their religious Assemblies held at Willison, the following Distresses were made, viz:

	l.	s.	d.
Taken from Thomas Brassey, for preaching there, Goods worth	26	0	0
Henry Fletcher	16	3	4
John Sharplace	9	6	0
Randal Elliott, for suffering a Meeting in His House	20	0	0
And from several others, to the Value of	9	10	10
	—	—	—
In all	81	0	2

Anno 1679

"About twenty-three others, convicted at the Quarter Sessions of one Month's Absence from their Parish Church on the Act of 23 Q. Eliz. were fined 20 l. each, and returned into the Court of Exchequer, as Delinquents, indebted to the King, namely John Wrench, Richard Picton, Alice Jackson, Anne Wrench, Thomas Norcott, John Hall, Thomas Powel, Mary Norcott, Peter Dix, Samuel Tovie, John Jackson, James Dix, William Woodcock, Mary Stretch, John Peckow, Helen Peckow, Thomas Vernon, Thomas Peckow, Gilbert Woolam, Thomas Brassey, Joseph Powel, John Sharples, and Henry Fletcher."

A brief account of the first Sharples generation in America, written by John Sharples, the son, who was 15 at the time of the emigration, has been preserved, and is quoted in the Sharples Genealogy: "For my own satisfaction I take this account as follows: Jane Moor, who is my mother, was born 1638 and John Sharples, my father, and she was married 27th 2d month, 1662, and Phebe Sharples, his eldest child, was born 20th, 10th month, 1663. I, John Sharples, was born 16th, 11th month, 1666. Thomas Sharples was born the 2d, 11th month, 1668. James Sharples was born the 5th, 1st month, 1671. Jane Sharples, my sister, was born 13th, 6th month, 1676. Joseph Sharples was born 28th, 9th month, 1678.

"And my father and mother with these, their children, left old England, their native country, and came on shore in Pennsylvania on the 14th day of 6th month, 1682, all but my brother Thomas, who died upon the seas 17th, 5th month, 1682.

"John Sharples, my father, died 11th 4th month, 1685, being about the age of sixty and one years.

"Phebe, my sister, died 2d 4th month 1685.

"Jane, my sister, died 28th 3rd month, 1685.

"Caleb, my brother, died 17th 7th month, 1686.

"Jane Sharples, my mother, died 1st of 9th month, 1722, being the age of eighty-five years and three months. Rebecca Caudwell and Mary Ellis, my father's sisters, died the 25th and the 26th 2d month, 1703, Rebecca being past the age of 72, and Mary past the age of 75 years and

THE SHARPLES FAMILY

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HEACOCK FAMILY HISTORY

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THE SHARPLES FAMILY

Adam de Sharples
Living in 1320

(Perhaps three or four generations)

Richard Sharples of Sharples Living in 1473

John Sharples of Sharples, gentleman,
Supposed son or grandson of Richard

Richard Sharples of Sharples -- m

Elizabeth, daughter of Robert
Bolton of Lancaster

Alexander Sharples, ancestor of
English line of Sharples Hall

Supposed Brother of Alexander

Richard Sharples of Wybunbury, b.ca.1555 bur.Apr.27,1641 -- m -- Cicely --
bur.Jan.21,1643-4 bur.Dec.8 1614

Margaret Ashley -- m -- Jeffrey Sharples of
Wybunbury, d.Dec.15,1661

Richard
bap.Sept.4,1612

Rebecca bap.
Jan.30,1630-1
m.Caudwell

John
bap.Aug.15,1624
d.4-11-1685

Jane Moore
b.1683
d.9-1-1722

Mary bap.Aug.19
1627 m.--Ellis

Margery bap.
July 12,1618

Ellen bap.Mar.4
1614-5

Dr.bur.Jan.1621-2

(To America in 1682)

Phebe
b.10-20-1663
d.4-2-1685

John
b.11-16-1666
m.Hannah Pennell

Thomas
b.11-2-1668
d.1682 at sea

Joseph
b.9-28-1678 at
Hatherton, Cheshire
England, died 1757
at Middletown, Pa.
m.3-31-1704 to
Lydia Lewis

James
b.1-5-1671
m.Mary Lewis

Caleb
b.2-22-1673
d.7-17-1686

Jane
b.6-13-1676
d.3-28-1685

Susanna
b.12-18-1705
m.Joseph
Chamberlin

Joseph
b.7-8-1707
d.1-4-1769
m.Mary Pyle

Benjamin
b.11-26-1708-9
d.3-16-1785
m.Edith Broom
m.(2) Martha
Mendenhall

Samuel
b.12-7-1710-1
d.11-24-1790
m.Jane Newlin

Lydia
b.3-7-1713
d.1741 m.
John Martin

Nathan
b.9-2-1715
d.1775
m.Hannah
Townsend

Jane
b.12-4-1718
d.1775
m.Jacob
Pyle

Abraham
b.5-7-1720
m.Ann Young

Jacob
b.10-14-1722
d.7-19-1775
m.Ann Blakey

William
b.3-31-1725
d.5-4-1751
m.Abigail
Sharp

Esther Pyle - m - John Heacock

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THE SHARPLES FAMILY

six months". (The spelling of this has been modernized. In the original it was "Ould England" and "Shour").

In 6 mo. 13 1682, the "Lion" of Liverpool, John Compton, master, is known to have arrived in Pennsylvania, and the Sharples family may have been on board. This supposition has been strengthened by a letter, written by Dr. Edward Jones, a passenger on the "Lion", mentioning the death of a child:

"Skool Kill River, ye 26th day of ye 6 mo. 1682,"

"This shall lett thee know that we have been aboard eleaven weeks before we made the land (it was not for want of art, but contrary winds) and one we were in coming to Upland, ye town is to be buylded 15 or 16 miles up ye River. And in all this time we wanted neither meate, drink or water though several hogsheds of water run out. * * * The passengers are all living save one child ye died of a surfeit * * * We are short of our expectation by reason that ye town is not to be builded at Upland, neither would ye Master bring us any further, though it is navigable for ships of greater burthen than ours."

The author of the Sharples Genealogy, however, quotes records of deaths of other children on shipboard at about the same date, and points out that Thomas Sharples, in his fourteenth year, would hardly have been referred to as a child. The question as to the exact ship which brought the family to this country has therefore not been answered.

For six weeks after their arrival, the Sharples family had no shelter but the limbs of a tree. The following account is taken from the original Sharpless Genealogy, published in 1816, a copy of which may be seen in the Rare Book Collection of the Library of Congress:

They took up part of the Land, purchased by William Penn, on Ridley Creek, about two miles, N. W. from Chester aforesaid, where they fell a large tree, and took shelter among the boughs thereof, about six weeks; in which time they built a cabin, against a rock, which answered for their chimney back; and now contains the date of the year when the cabin was built, viz. 1682, in which they dwelt about twenty years, and where they all died, except the mother and three sons, in which time Joseph learnt the trade of house carpenter: and when of age, built their first dwelling house; which is now standing, and occupied by one of their descendants. Part of the original floors are still in use, being fastened down with wooden pins, of about an inch diameter, instead of nails. It is a sizeable two-story dwelling, the walls of stone.

The one thousand acres before mentioned, was taken up in three tracts, or plantations; the one on which they first settled, and one in Middletown, still remain in the family; the other was in Providence.

Of the family of nine which left England in 1682, only the mother and three sons were living four years later. The circumstances of the deaths

HEACOCK FAMILY HISTORY

of the father and the two daughters within three weeks of one another, have not been recorded, but the 1816 book states that Caleb's death was occasioned by the bite of a snake. The mother enjoyed good health to the last, and when 80 continued to walk to meeting and back regularly, a distance of two miles.

Before leaving England, John Sharples had purchased from William Penn 1000 acres of unsurveyed land in Pennsylvania, for which he paid twenty pounds, or about \$100. Upon arrival, however, he bought another 200 acres from Thomas Nossiter, for which he paid forty pounds. It was on these two hundred acres that the Sharples family first settled. This tract was already surveyed, cleared and ready for occupancy, whereas some time was consumed in obtaining and preparing the lands purchased from Penn.

An account of the arrival and life of the Sharples family, written by Enos Sharples in 1857, is published in the Sharples Genealogy. It has more than ordinary interest, and gives a brief but vivid picture of early life in Pennsylvania:

I have also the marriage certificate of my grandfather, John Sharples, and Hannah Pennell, daughter of Robert Pennell of Middletown, dated 1692. Then follows an account of their children, ending with Daniel Sharples, born 1711.

The last mentioned Daniel Sharples was my grandfather. My grandmother, Sarah Sharples, daughter of Bartholomew Coppock, was born in the year 1712, and they were married in 1736.

From what I can collect of the above named couple they lived in the same house with their father, John Sharples—who was about sixteen years of age when he came from England—until his decease, which was eleven years after my father was married, and as my grandmother lived in the same house I did until I was sixteen years of age, she had a good opportunity of collecting information from her father-in-law and handing it down to us, such as their coming to this country, settling here, etc., etc., some of which I shall proceed to relate. Well! — they landed at Chester, as we have seen, on the fourteenth day of the sixth month, 1682, and loaded upon their backs such things as they could carry, and set off, wending their way up through the woods, and got this far, about two miles, and just crossed the creek, when they thought they were far enough back in the forest. Here they cut down a large tree, and made themselves a shelter among the boughs of it, and remained there for the night, and they could hear the wolves howling about them.

In this booth they lived about six weeks and within that time they built a cabin, with a large perpendicular rock for a chimney back, which is still there, having the date 1682, as well as other inscriptions, cut in it.

There they lived about twenty years, until they built a good substantial stone house near by, which is still standing and occupied by my brother Isaac and family.

The rock spoken of is also on his ground. Many anecdotes I have heard her relate which were interesting to us, though not much to the

THE SHARPLES FAMILY

historian; such as the pigeons being so abundant that they used to go on moonlight nights with long poles and knock them off the roost and kill as many in that way as they wanted.

Another circumstance I have heard my grandmother relate: A young girl, a daughter of one of their neighbors, came in one day in a state of great excitement to tell what a pretty thing she had been in chase of. She said it was the prettiest thing she had ever seen. She thought she would catch it, and seized hold of it, but it slipped through her hands, and got away into the briars, 'and see here,' she exclaimed, 'what I got off it,' showing the rattles of a rattlesnake which she had stripped off with her hands, and, from the number of rattles, it must have been a large snake.

The old patriarch being comfortably settled in his cabin alongside of the Rock, and having obtained a warrant while in England from William Penn for one thousand acres of land, for which he paid him twenty pounds and agreed to pay a shilling a year quit-rent for every one hundred acres (a low price for those times), proceeded to take up the land in three different tracts: one here, one in Nether Providence, and one in Middletown. The portion of it taken up here, as well as that in Middletown, in great measure remains in their descendants' possession to this time; the one in Providence has all gone out of the family.

The tract at this place was occupied by John Sharples, the eldest brother; that in Nether Providence by James, the next brother; while Joseph, the younger, went back into the woods, to that in Middletown. * * * *

Thus things remained with very little exception for two generations. There was a saw-mill built on the creek, either by my great-grandfather or grandfather, I do not know which, but it had gone down before my time. It was left to my father and his successors to develop the advantages of the water-power, and having more energy and enterprise than his ancestors, and as the Hessian fly had lately destroyed the wheat crop, so that it was not so easy for the farmers to make a living as it had been, he came to the conclusion to improve the water power. Accordingly, about the year 1787, he built a saw mill. * * * *

Like most accounts based on family tradition, the above contains at least one inaccuracy. The "old patriarch" did not settle comfortably in his log cabin and take up his 1000 acres, even if it be granted that a log cabin could have been considered comfortable to a family recently arrived from a civilized country. John Sharples' land was taken up by his widow and children after his death.

The quotation from the 1816 genealogy mentions the house which Joseph Sharples built for the family in 1700. The house has two stories, two rooms and a kitchen on the first, and two bedrooms on the second, with a room in the attic. The stone walls are heavy, and the original oak floors were still in use in 1882 almost two hundred years after the house was

HEACOCK FAMILY HISTORY

built. It contains many curious old cupboards and closets, and gives evidence of great skill on the part of its builder. The 1882 genealogy publishes this story, told by a descendant, David Simpson:

I will say here in regard to family heirlooms the first John Sharples brought with him a small Roman vase that was dug up in London fourteen feet below the present surface of the streets. Just how he became owner of it I don't know, but he hid it beneath that famous Rock full of money in gold and there it staid for twenty years and his youngest son Joseph took that money and built that house for his mother which is called this day the first Sharpless House in America. The vase descended to Phebe Sharpless, the mother of my mother, and on her death was given to my mother, being the youngest child, with many other things belonging to the family, which were all lost at the death of my mother. I being here in Blairsville and my sister having her own family to attend to at that time, strangers carried every thing off they could lay hands on. I wanted my mother to give me that vase some years before she died but she told me she would not part with it while she lived: at her death it would be mine.

SECOND SHARPLES GENERATION

JOSEPH SHARPLES THE LEWIS FAMILY

John Sharples, the father, died three years after his arrival in America, and his 1000 acre purchase from William Penn was surveyed and patented for his widow and three surviving sons. Joseph Sharpless, the grandfather of Esther Pyle Heacock, being the youngest moved to the interior, fifteen miles away, and eventually settled in Middletown Township. This was then virgin wilderness.

At Chester Monthly Meeting, 1 mo. 27, 1704, Joseph Sharples proposed his intention to marry Lydia Lewis, daughter of Ralph Lewis of Haverford Monthly Meeting. Thomas Minshall and Randall Malin were appointed to make inquiry concerning him. At the next meeting, 2 mo. 24, 1704, a certificate of clearness was granted him. The following is a copy of his marriage certificate, as recorded by Haverford Monthly Meeting:

Whereas, Joseph Sharples, of neather Providence in ye county of Chester, yeoman, & Lidya Lewis of haverford in ye county aforesd, Spinster, having declared their Intentions of taking each other as husband & wife before severall Publick meetings of ye People called Quakers, according to ye good order used amongst them, whose Pceedings therin, after deliberate consideration thereof and consent of parties and Relations concerned, being approved by ye meetings: Now these are to certifie, all whom it may concern, that for ye full determination of their sd Intentions, this 30th day of ye 3d month in ye year 1704, They, ye sd Joseph Sharples & Lydia Lewis, appeared in a Publicke & solemn assembly of ye aforesaid People, mett together for yt end and purpose, at the meeting house at Haverford, afores, according to ye Example of the holy men of god Recorded in ye Scriptures of trueth; he the said Joseph Sharples, taking ye sd Lydia Lewis by the hand, did openly declare as followeth, viz., In the fear of the Lord and in this Assembly, I take this my frind, Lydia Lewis, to be my wife, Pmising to be to her, by god's (assistance), a faithfull loving husband untill it shall please ye Lord by death to part us: and then and there in ye sd Assembly ye sd Lydia Lewis did in Like manner declare as followeth, viz., In ye fear of ye Ld and in this assembly, I take this my frd, Joseph Sharples, to be my husband, Pmising yt by ye Lord's assistance to be to him a faithfull & Loving wife till it may please ye Lord by death to separate us.

And they ye sd Joseph Sharples & Lydia Lewis, as a further confirmation therof, did then & there to these Psents sett their hands; and we whose names are hereunto subscribed, being present, amongst others, at ye solemnizing of their said marriage and subscription, as Witnesses thereunto have allsoe subscribed our names ye day & year above written.

(Here follow signatures of bride, groom and 39 witnesses).

Following his marriage, Joseph settled in Nether Providence Township. He was appointed constable for Nether Providence 12 mo. 23, 1702-3. At Chester Monthly Meeting, 10 mo. 30, 1706: "This meeting appoints Thom-

HEACOCK FAMILY HISTORY

as Minshall and Joseph Sharples to be overseers for Providence meeting until further orders." Thomas Minshall was his next neighbor, on the north, upon whose land the meeting-house had been built. They were succeeded, 1 mo. 29, 1708, by Robert Vernon and Isaac Minshall. Joseph frequently represented his meeting at the monthly meeting, the last time from Providence being 6 mo. 27, 1712, and the first time from Middletown, 10 mo. 28, 1713, from which it may be concluded that he removed to the Middletown tract in the spring of 1713. This tract was deeded to him by his mother and eldest brother, in 1696, a year after his father's death, and was probably his share of the original purchase of his father.

Joseph Sharples was active in the affairs of the Middletown Friends' Meeting. He became overseer in 1715, and was an Elder from 7 mo. 25, 1732 until 1737. Lydia, his wife was also overseer in 1715. He turned his Middletown property over to his sons in 1736 and moved into West Caln Township, twenty miles away. He was then 58 years old, and was again moving into the wilderness. Since his new home was under the jurisdiction of the Bradford Monthly Meeting, he obtained a certificate from Chester Monthly Meeting, which had jurisdiction over Middletown:

"From Chester Monthly Meeting, held att Providence meeting house, the 26th Day of 7 month, 1737, to Bradford Monthly Meeting, These,—

"Dear ffriends: after the sallutation of Brotherly Love this comes to acquaint you that our well Esteemed friends Joseph Sharpless and Lydia his Wife, being Removed and Settled within the verge of your meeting, have Requested of us a Certificate in order to be joyned as members with you. Now these may Certifie on their Behalf, that needfull inquirey hath been made Concerning them, by Persons appointed for that Purpose, and we find that they are of a sober and orderly Conversation, have been of service among us, and are in unity wtih us; and also they have four sons with them, viz., Nathan, Abraham, Jacob and William, which are sober, hopefull children, and worthy of your Care and notice: and as such we Recommend them with their tender Pareance to you, Desireing their growth and Preservation in the Blessed way of Truth; to whose Divine Protection we commit them, and Remain your friends Brethren and sisters in the Best Relation."

(Here follow signatures of 37 friends).

The marriage of Jane Sharpless and Jacob Pyle had apparently taken place before her parents moved to West Caln, and the older sisters may also be presumed to have married, as they do not appear in their parents' certificate. In 1744 Joseph Sharpless and his wife returned to Middletown, and obtained a certificate to the Chester Monthly Meeting. Their sons had married and removed before this date. He died in 1757, and the widow apparently went to live with one of her children.

Joseph Sharples' wife was Lydia, daughter of Ralph Lewis. Ralph Lewis and his wife Mary came from Treverig, Glamorganshire, Wales,

SECOND SHARPLES GENERATION

bringing a certificate dated 7 mo. 10, 1683. It followed one issued to a certain John ap Bevan, and read:

In like maner doe we hereby certifie unto those concerned herin, That Ralph Lewis, wth his family, passing ye same time with our frind John ap Bevan, for Pennsylvania, belonging to our meeting nere Trevrigg, Is such a man knowne unto us to be of an Innocent life & conversation, walking amo'gst us as become one phrophessing the trueth; not knowing by him, sinc we had acquaintance together in the Gospell, any failing or Infirmitie wherby ye trueth did in the least suffer by him; and that is much to our comfort wherever we find honestie in the Inward, the token ot a right Speritt, though the prsent Atainmt might be but small. And thus of him can we truly Judge, and wth all this much can we Certifie, yt in the outward, when passing from us, he was a freeman and (clear of) Ingagments with any, And that we are certaine noe man Could demand aught from him, & that he owed to any nothing but love, in the wch the Lord pserve him; as together soe asunder.

(Here follows twelve signatures).

(Records of Radnor Mo. Mtg.)

William Lewis of Eglwy llan, Glamorganshire, a brother of Ralph, with his wife, Ann, and family, came over about the year 1686, and settled in the northeastern part of Haverford township, afterward removing to Newtown township, Chester (now Delaware) County. The following copy of a letter is from a somewhat indistinct photograph of the original, said to have been in possession of the late Dr. George Smith, of Upper Darby, whose widow is a descendant from Ralph Lewis:

"Dear Brother Ralph Lewis:

My love unto thee and all thy family, hoping yt thou art in good health as I am at the prsent writing: thy Brothers and thy to sisters and all their familyes are in very good health and doe remember their loves unto thee and thy wife. I have received thy letter and wee Are all very glad to heare of thy wellfare and prospertiy. I am of ye same Intentions as I was before but yt ye hindrance is still, as thou dost know, as was before. I desire to heare from thee as soon thou hast opportunity and how doth thy affairs Therive. I pray writ to me what is wanting to thee and what Commodities is most needfull for thee, if thou dost want any, yt I may send them to thee, for thy Letter was soe short yt thou didst send yt it did not mention nothing how ye Squeaces (?) went. I did expect heare from thee concerning ye Lands, whether thou hast it or not, how thou camest into possession of it, and concerning ye money whether thou hast them or not. I have Receved a letter from henry Lewis yt did mention yt thou wert not willing to content him for ye paines he tooke in my businesse, and yt was a great vexation of Spirit. I doe intrate thee to doe him Satisfaction and to send me notice how, & soe doing thou wilt unlade

HEACOCK FAMILY HISTORY

me great truble; soe nothing. at present but yt thou remember me to all my frends in thy parts and I shall Rejoice greatly in ye Lord to heare of thy wellfare and prosperity. I Rest this ye *nteenth day of July, 1684.

Thy ever Loveing Brother
William Lewis, from Ilan.

Thy Brother David doth Remember himselfe to thee under the token yt didest promise to send him a cople of Skines if thou cast come to them.

And thy Loveing frnd Howell thomas and Edward Howell and William thomas and all ye Rest of thy frinds, 1684.

Remember me to my Loveing frind John ab Evan, for his Chillardren were Sike and now they are well. youre unkel thomas prichard were ded and mary william."

Ralph Lewis and his wife settled in the north-east part of Haverford township, in the Welsh settlement, but later moved to Upper Darby. They are known to have had nine children, of which Lydia was the fifth, and was born 8 mo. 3, 1683, or 3 mo. 8, 1683, both dates being given through error. The eldest daughter, Mary, married James Sharpless, brother of Joseph.

THE LEWIS FAMILY

HEACOCK FAMILY HISTORY

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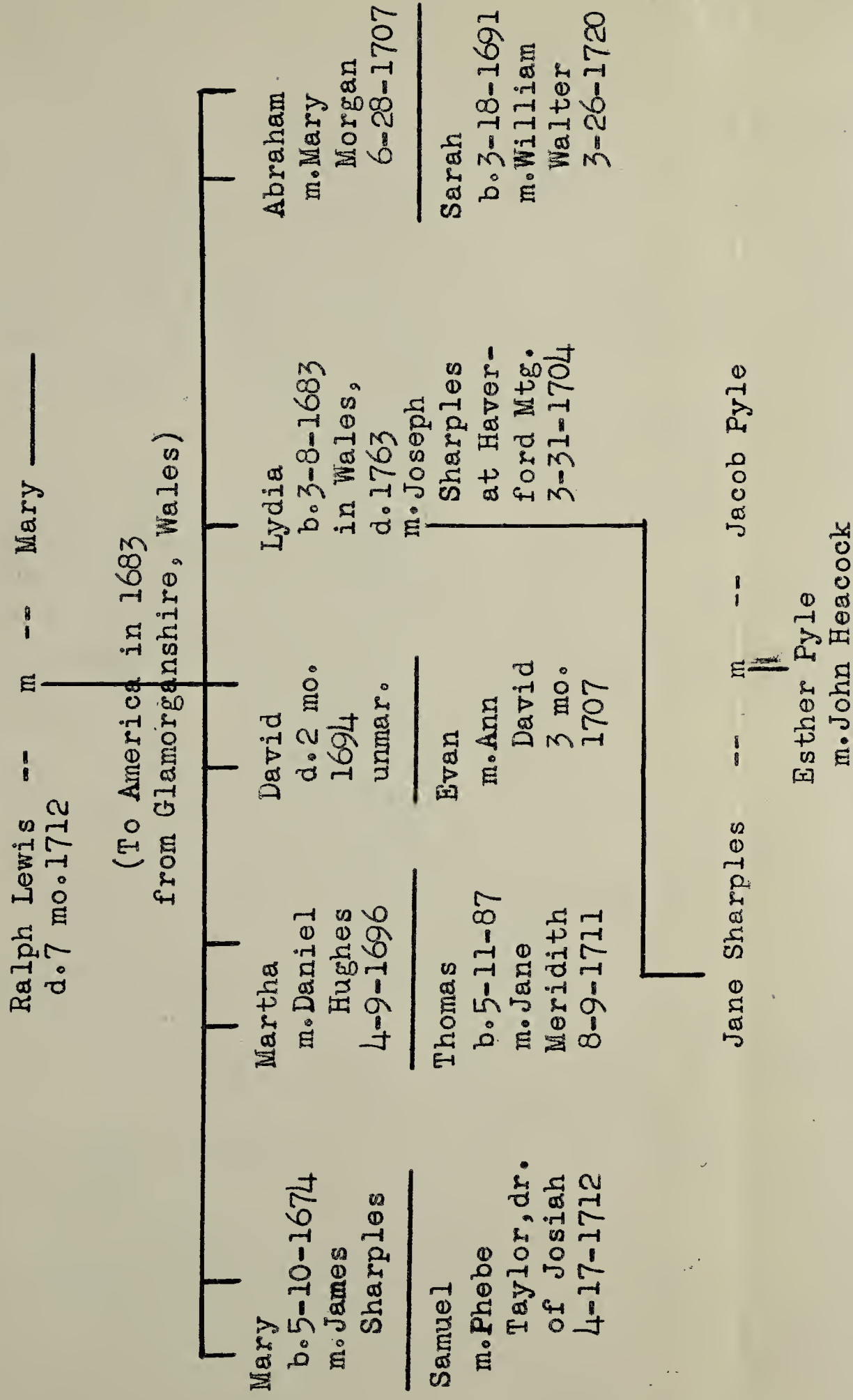
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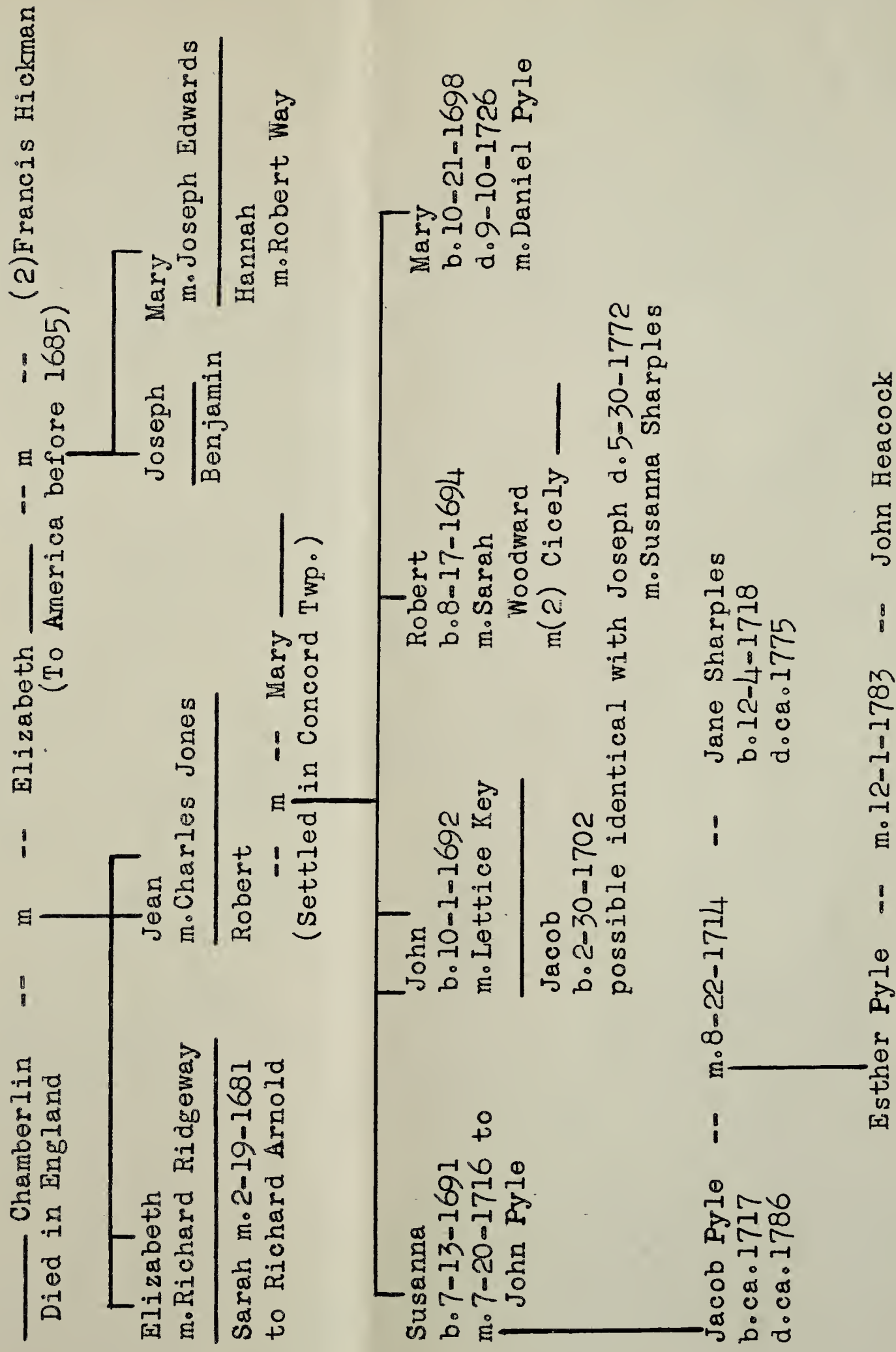
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THE LEWIS FAMILY



THE CHAMBERLIN FAMILY



THE PYLE FAMILY

Jacob Pyle, who married Jane Sharpless, and whose daughter Esther married John Heacock, was descended from Robert Pyle and Ann Stovey, who were married 9 mo. 16, 1681, and emigrated to America in 1683. Robert was a maltster, of Horton, in the parish of Bishops Canning, Wiltshire, England. His wife, Ann, daughter of William Stovey, was of Hilper-ton, Wiltshire.

William Smith of Bromham house in Wiltshire purchased from William Penn 1250 acres, by lease and release August 1, and 2, 1682, and conveyed 150 acres to Robert Pyle, May 1, and 2, 1683. Pyle doubtless embarked for Pennsylvania soon after.

William Coole, of Devizes in Wiltshire, writing to his sister Sarah Bezer, of Chichester, Penna., 12 mo. 24, 1683, says, "I sent several letters by they (when John Gibbens & Rob. Pile & Edward Beazer went) & A Box with butens & knives & other things. I hope they are Recd because I saw yesterday 2 leters from Rob. Pile."

Again writing to his sister Jean Coole 2 mo. 18, 1684, he says, "this day we Recd thy letter dated ye 20th of ye 8th mo. 83 which was great satisfaction to us because we long waighted to hear from you because I understood by a letter yt came from R. Pile yt his family was at ye widdow Beazer's house & not a word of ym how they was; wch leter came near 2 months agoe."

Robert Pyle's brothers Nicholas and Ralph were also among the early settlers. It is believed that their father's name was Robert, as Robert Pyle of Stanton Barnard, Wiltshire, Yeoman, executed a power of attorney, August 29, 1688 to enable Robert Pyle, Junr and Nicholas Pyle of Pennsylvania to collect money due on bond to the former. The bond had been given by George and John Chandler March 31, 1686, and they had subsequently embarked for Pennsylvania.

Robert Pyle took up his 150 acres of land in Bethel township, where he settled, and died about 1730.

The monthly meetings of the Chichester Friends were frequently held at his house, and he acted as clerk of the meeting. In 1706 he was a member of a committee to establish a meeting at Nottingham. He also took much interest in civil affairs, and was a member of the Pennsylvania Provincial Assembly, from Chester County, in 1688, 1689, 1690, 1692, 1699 and 1702. He was commissioned a Justice of the Peace on April 6, 1685 and served until 1693. He was chosen as a County Commissioner on October 1, 1722, and again in 1725.

William Stovey, father-in-law of Robert Pyle, died at Hilper-ton, Wiltshire, England 11 mo. 7, 1706, when over 80 years of age. He is recorded

HEACOCK FAMILY HISTORY

among the early Quakers, who suffered persecution for their religious principles. Besse recounts these incidents:

"Anno 1677. William Stovey had twenty-two sheep taken from him on pretense of Tithe, at the suit of James Garth, Priest of Hilperton."

(Anno 1678) "Hard was the suffering case related in The Petition of William Stovey to the Judges of Affize in New-Sarum.

"Whereas on the 25th Day of the Month called January 1679, I William Stovey, of Hilperton in the County of Wilts, was arrested by John Tucker and Robert Jones, Bayliffs, upon an Attachment out of the Exchequer, my Profecutor being one James Garth, Priest of Hilperton afore-said, and being then brought to Prison, and ever since retained a Prisoner, and yet notwithstanding, the Under-Sheriff hath lately returned me Non est inventus, upon an Attachment; and then upon a Proclamation mine Adversary intends to take out a Commiffion of Rebellion, and upon a Return of that, to get a Sequestraton upon my Estate, contrary to Law; and thus both I and my Family are like to be ruined: So hoping to find some Relief by you the King's Judges, do make this my humble Addrefs to you. The Priest has been but a few Years in the aforefaid Parish, yet he at one Time came into my Ground with Men, Horses, and Cart, and carried away more Hay than the Tenth came unto: And at another Time his Men and Horses came and took, and carried away what they pleased. I sowed but one Acre of Corn since the aforefaid Priest came to Hilperton, and his Man fetcht away the Tithe. He sued me in the Bishop's Court; and he got two Executions out of the County Court for Tithe, contrary to Law; and sent Bayliffs and drove away twenty two Sheep, never returning me one Penny back. His Man fetcht four of my Sheep without Law or Order: When I demanded them, he said, He kept them for Tithe. All this he hath done, and my Bargain is worth but seven Pounds a Year upon the Parish-Rate, and yet he complains at the Exchequer, and saith, Ten Pounds a Year belongs to him; and intends the next Term to take out a Sequestration upon my Estate: William Saintbury, of Lavington, his Attorney, hath done me great Mischiefe in bringing out two Executions at once, and in desiring and urging the Sheriff to make a false Return. He is in Town: I desire and beseech you to send for him, and cause him to deliver the Writs back to the Sheriff, that so the Business may be stopt, and for this he is worthy to be judged and condemned by you for acting contrary to Law. So hoping that you will take this my distressed Condition into your serious Consideration, and that the Lord may open your Hearts to afford me some Relief herein, for which I and my Family shall be deeply engaged unto you: Otherwife we are likely to be undone by this pretended Minister."

"The said William Stovey, after the Delivery of this Petition, continued in Prison there above a Year, and was then removed to the Fleet on the 9th of the Month called February 1680."

"Anno 1683. William Stovey, for preaching in a meeting at the De-

THE PYLE FAMILY

HEACOCK FAMILY HISTORY

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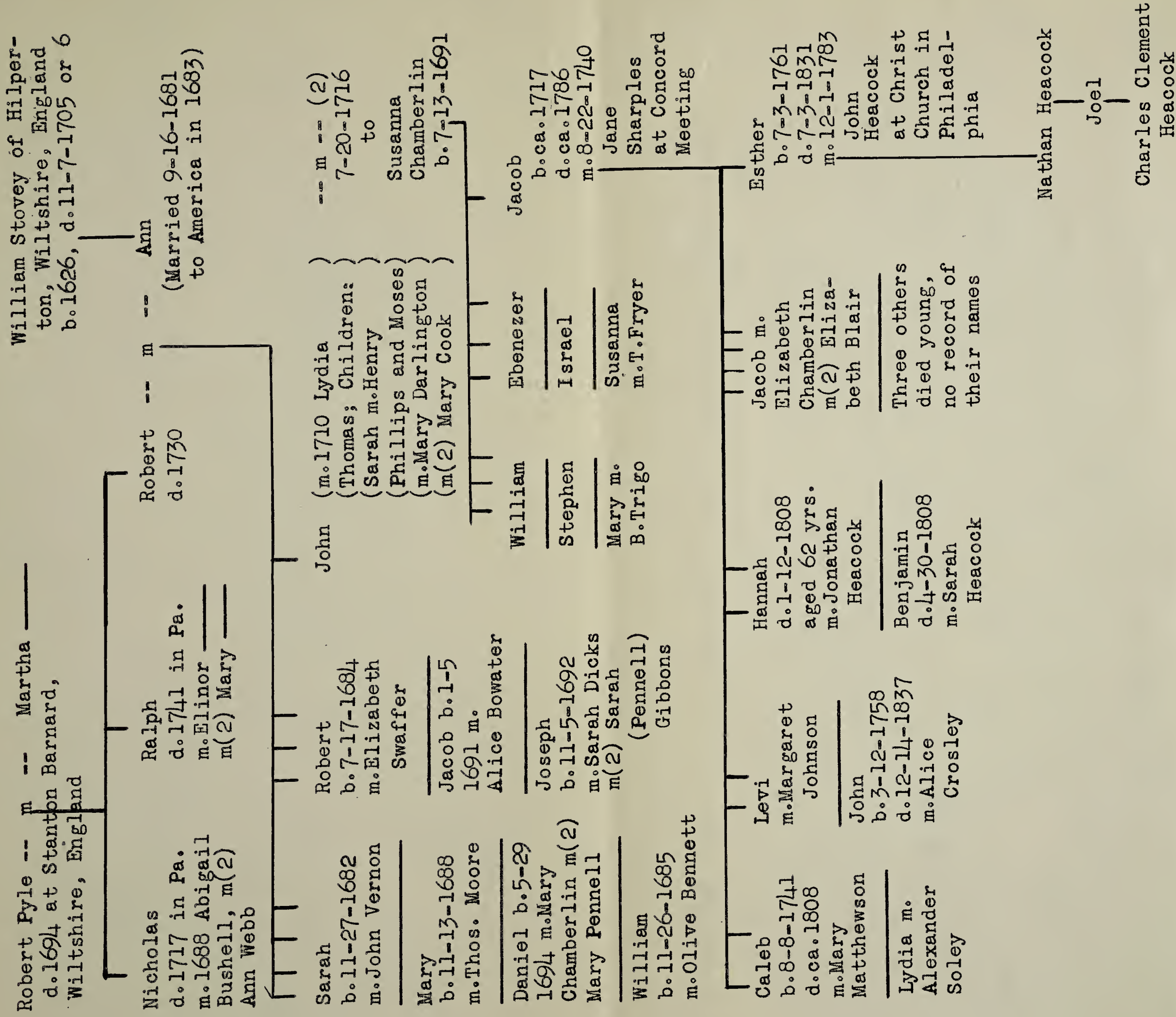
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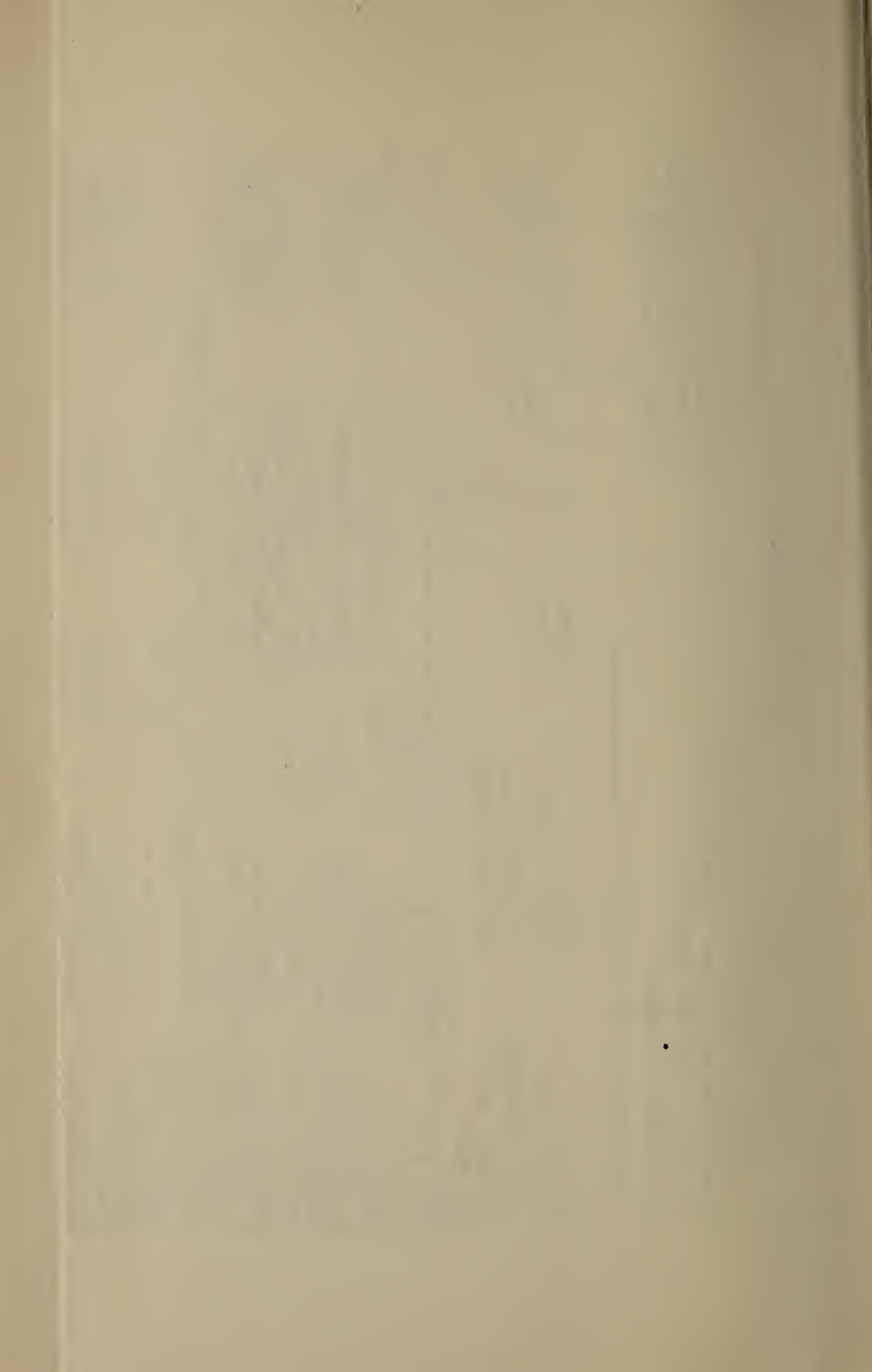
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THE PYLE FAMILY





THE PYLE FAMILY

vizes, was fined by the Mayor, and had taken from him forty-three sheep worth 10 l."

John Pyle, son of Robert and Ann, was married twice. His first wife was Lydia Thomas, daughter of Peter and Sarah, but the father of Esther Pyle Heacock was born to his second wife, Susanna, to whom he was married on 7 mo. 20, 1716. Susanna was a daughter of Robert and Mary Chamberlin. Robert came from England (probably Wiltshire), with his mother, Elizabeth, and her second husband, Francis Hickman. Hickman's death in America is recorded in the year 1685, but the date of emigration is not known. Robert Chamberlin settled in Concord Township and married Mary, whose family name is not known. He purchased 100 acres of land in Concord Township 9 mo. 27, 1686, and also owned land in Ashton Township. He died about 1732.

Jacob Pyle, Esther's father, born about 1717, was the eldest son of John and Susanna, and he resided with his wife Jane, in Thornbury Township, near the present village of Thornton, in Delaware County. His marriage to Jane Sharples occurred 8 mo. 22, 1740 at Concord Meeting. In 1764 he was assessed as a weaver, owning fifteen acres, one mare and one cow. He was apparently not prosperous, measured even by the standards of those times, and the problem the Pyles faced in having eleven children and raising and feeding eight with fifteen acres, a mare and a cow must not have been light. He died about 1786 at his home near Thornton, and is said to have been 69 years old at the time of his death.

THE THIRD GENERATION OF HEACOCKS

The third generation of Heacocks in America lived their adult lives during the period of the American Revolution. Being Quakers, their sympathies with the patriot cause only increased the difficulties in which they found themselves. Forced by their religious principles to decline participation, they might have bought peace by the payment of military fines and the taking of the Oath of Allegiance of 1777, and it is recorded that many influential Quakers followed this course. A number of the younger men actually joined the Continental Army. Samuel Foulke at Richland resigned as clerk and elder, and took the oath of allegiance, as did others, but there is no record of a Heacock having departed from the strict observance of the principles of his faith.

It is interesting to note that the Quakers in this period adopted testimonials against slavery, an evil which had been the subject of attention by George Fox and other early Friends. The Richland meeting disowned one of its members in 1781 for holding slaves. This meeting also adopted resolutions against the selling of spirituous liquors, and was proud to report in 1802 that only two of its members were engaged in the traffic.

Lloyd Manuscripts relates a story of Jonathan Heacock of the third generation, son of John of the second, in connection with the Revolution:

"The following was related by Annabella W. Lloyd (his granddaughter): Jonathan Heacock, like many others who were members of The Society of Friends was non-combatant during the War of the Revolution. Ann Williams told her daughter Annabella, that her father's farm was overrun by both armies; but suffered most from the Hessian troops. Her mother would bake bread for the use of the family, and the Hessian soldiers would come in the kitchen and carry it off on their bayonets. One of the soldiers took one of their best cows. Jonathan complained to the commanding officer, who took him through the camp to identify the thief, which he said he could easily do. After seeing the men he recognized the one who had taken the cow, but as the officer said that if he knew who it was he would make an example of him, Jonathan decided not to identify the thief, as he did not want the man severely punished."

This Jonathan Heacock (there were three Jonathans in the third generation, sons of John, Jonathan and William) lived near Darby Creek, in that part of what is now Delaware County called Calkoon Hook, below the Borough of Darby. The exact date of his birth is unknown, but he was aged 88 years at the time of his death. The year of his death was the time of a cholera epidemic, and his daughter Ann and her husband Howard Williams and their family, were spending the summer with him to escape the disease. The later part of August having arrived they concluded it would be safe to move back to Philadelphia. Howard Williams had a business at the corner of Broad and Spruce Streets, and the daily jour-

THE THIRD GENERATION OF HEACOCKS

ney back and forth to the Darby farm was a considerable undertaking in those days. Jonathan Heacock, however, remarked to his daughter "Do not go just yet, I cannot spare thee, wait a couple of weeks!" They remained, and during this time he died.

He was a constant attender of Darby Meeting, and an overseer. In 1774 he was assessed at 112 acres and buildings, nine acres of marsh, two horses and three cattle. His wife to whom he was married at the Concord Meeting on 11 mo. 19, 1766, was Hannah Pyle, sister of the Esther Pyle, who married his cousin, John. She was a large fine looking woman and was found dead on the floor of her house on the return of the family from a visit in the neighborhood; supposedly from apoplexy. This was 1 mo. 12, 1808. Her husband lived until 9 mo. 1, 1832.

Jonathan Heacock of the second generation and Susanna Morgan Heacock had at least six or seven children. Their son, John, who married Esther Pyle was born September 19, 1761. The three daughters, Sarah, Ann and Rachel were much older, as they were mentioned in the will of their grandmother, Deborah Morgan, in 1749. A son, Nathan, died young, and another son, Jonathan, moved to Canada. Of the three daughters, T. Reece Heacock says: "One sister went with her brother John to Redstone, another went with Jonathan to Canada, a third went off and was not heard of afterwards by her relatives." A letter from Lee F. Heacock, who was preparing a family history in 1931, however, tells a different story. Lee Heacock had received 26 pounds of manuscript records compiled by a William Heacock of Philadelphia, who died about 1900, and Lee wrote: 'Incidentally, this record gives birth dates, etc. of about 1000 descendents of the four sisters of John Morgan Heacock (i. e. daughters of Jonatnan Heacock and Susanna Morgan), who married and migrated to Canada, one in 1782 and the other three with Jonathan Heacock (their brother) in 1788. Ambrose Coho, husband of one of these girls, Deborah Heacock, died of starvation in the year 1789 in what was known among the Canadian pioneers as 'the year of starvation.' His wife and seven children survived, however—Deborah living to be 99 years old.'

According to the Sharpless Genealogy of 1816, John Heacock, of Bucks County (Richland), married Esther Pyle about 1781, but the true date was either December 1 or December 4, 1783. December 4 is given in the 1882 Sharpless genealogy, and December 1 in John Heacock's family bible, which is in the possession of Joel Gale Heacock. The December 4 date was taken from the records of Christ Church (Episcopal) of Philadelphia, where the marriage occurred. These records have been published in Pennsylvania Archives, 2nd Series. The entry reads "December 4, 1783, John Haycock and Esther Pyles." Esther was disowned by the Concord Meeting 1 mo. 4, 1786 for marriage by a "priest." Disownments for this reason were not infrequent. Quaker marriage procedure was slow and cumbersome, requiring the couple to obtain the permission of the meeting, after investigation by a committee, as well as to affirm their

HEACOCK FAMILY HISTORY

intention at subsequent Monthly Meetings before the marriage could be concluded. Many couples therefore obtained speedier action by going to a "priest", which usually resulted in loss of membership in the meeting.

After their marriage, John and Esther settled in Lower Darby Township, Delaware County, presumably on a farm near their cousin and sister, Jonathan and Hannah. The 1816 genealogy, which was published during the life-time of John states that he and Esther settled in Chester County (now Delaware County), "and have had seven children,—Nathan, Samuel, Amy, Benjamin, Anna, and John. After which they moved to Redstone, where they had one child." This would fix the date of the migration to western Pennsylvania as between the birth of their last two children.

The dates of birth of the children of John and Esther are given in John's bible as follows:

1. Nathan Heacock was born August 3, 1784.
2. Samuel Heacock was born 8th month 3rd, 1786.
3. Amy Heacock was born 12th mo. 3rd 1788.
4. Benjamin Heacock 5th mo. 16th 1795.
5. Annie Heacock, born 6 mo. 21st 1792.
6. John Heacock born 8th mo. 13th 1804.
7. Hannah Heacock, daughter of John and Esther Heacock born 4th mo. 20, 1798.

The bible record of birth dates is in conflict with the 1816 Sharpless book, and with the Heacock family history of 1869, both of which list John as the sixth child, without giving the dates of birth of any of them. The entries in the bible were apparently made years afterwards, as they are in the same handwriting and ink as is the record of birth of Mary Heacock, daughter of Charles Clement Heacock, in 1876. Benjamin is also listed as the fourth child in all records, and the bible record of his birth in 1795 may therefore be presumed false; he may have been born in 1790.

The contemporary record contained in the book printed in 1816 is certainly essentially correct, and while it cannot be determined whether Hannah was born before or after John, it is very likely that the westward migration occurred just prior to the birth of the last child, around 1804. A glance at the map will show that the trip from Chester County to Redstone, near Uniontown, was much greater than the subsequent removal from Redstone to eastern Ohio, which was only about 100 miles away.

The migration of John's brother, Jonathan, to Canada in 1788 was told in the Buffalo (N.Y.) Evening News in 1930 in an article written by Lee Heacock:

Six years after Ezekiel and Ann Dennis prodded their oxen westward from Richland, her brother Jonathan, with a numerous party, followed

THE THIRD GENERATION OF HEACOCKS

in the trail they had blazed. Tradition has it that besides Jonathan's three married sisters, Deborah, wife of Ambrose Coho; Susannah, wife of William Lloyd, and Amy, wife of James Crawford, with their husbands and families, his brother, John Heacock, with his wife, she who had been Esther Pyle, and numerous progeny, started with Jonathan also. Arrived at the Niagara, so tradition runs, John looked askance at the swift current—which then as now rushes toward its plunge over the brink at from six to eight miles an hour.

"Does thee think it prudent to venture over, with the beasts and the baggage and the little ones?" he is said to have queried.

"We are in the hollow of God's hand," Jonathan is said to have replied. "If he willeth it, we shall find safe crossing."

John turned westward with his party, settling presently in Stark county, Ohio. A century afterward John's grandson, Joel Heacock, minister for many years to the Quaker meeting at West Branch, Ia., is said to have imparted to the child Herbert Hoover his early knowledge of the tenets of that faith, which, in all the pomp of power and his place as president of a great nation has never wavered.*

Jonathan, with the rest of the party intact, turned northward and followed the river from what is now Buffalo to a point below Niagara Falls. With an improvised windlass the heavy ox-carts were lowered down the steep incline which, nowadays known as the Lewiston hill, still presents plenty of difficulty even for panting motorcars, and building a raft of logs hewn on the bank, passed safely to the other side.

Insofar as John and Esther are concerned, the account is open to some question since their journey was from Chester County, south of Philadelphia, to Redstone, almost due east, and not to Ohio. If they accompanied their brother Jonathan to Niagara Falls, they made a long detour. Furthermore if they went west as early as 1788, all but three of their children would have been born in Redstone, and the contemporary record in the 1816 genealogy probably would not have erred to that extent.

Both John and Esther had parents without much property for distribution among their children, and both had many brothers and sisters. There were Quaker settlements along Redstone Creek before 1800, and there was still plenty of cheap land for newcomers. John and Esther probably transferred from Eastern to Western Pennsylvania simply because they needed more good land for farming to feed their family.

The bible of John Heacock contains the following entry, apparently in John's own handwriting: "Esther Heacock, consort of John Heacock

*This is a good story but unfortunately untrue. Joel Gale Heacock met Herbert Hoover at his 70th birthday celebration in Long Beach, California, at which time Mr. Hoover stated that he had not known Joel Heacock during his boyhood days at West Branch.

HEACOCK FAMILY HISTORY

departed this life July 3rd, 1831"; and these entries in the same handwriting: "Mary Heacock, 2d wife of John Heacock was born the 16th of Dec. 1792", and "Second marriage of John Heacock to Mary Bowers March 15, 1832." Since John was born September 19, 1761, he was 70 years old at the time of his marriage to Mary Bowers, who was 39. An entry in the bible "1821 moved to Carroll Co., Ohio" and the following entries complete the story of his life, as far as it is known:

"John Heacock husband of Esther and Mary Heacock departed this life February 17, 1846 at 1 o'clock A.M. aged 84 years 4 months and 29 days."

"Mary Heacock wife of John Heacock departed this life Dec. 20, 1855."

Apparently John and Esther Heacock did not reestablish unity with Friends after her disownment for marriage by a priest, for there is no record of their reception into membership in Redstone, nor of their departure for Ohio. Their son, Nathan, was not recognized as a birthright Friend, for the Westland minutes (Washington county, Pennsylvania) contain these entries: 9 mo. 28, 1805. "Pikerun informs that Nathan Heacock requests to become a member: Henry Mills, William Hilles and John Couzens to visit him." 2 mo. 22, 1806. "Nathan Heacock attended and is received into membership." Had his parents been members in good standing, Nathan would have been automatically recognized as a member of the meeting upon coming of age. Nathan's application for membership and his admission preceded his marriage by only a few months, and was probably a necessary preliminary to marrying into the staunch Quaker John family.

THE JOHN FAMILY

Hannah John, who married Nathan Heacock, was of Welsh descent. Her father, Joseph John, was the grandson of Griffith John, son of John Philip, who lived and died in Wales. Griffith John emigrated to Chester County with his brother, Samuel John, and while the brothers remained in the east, their descendants migrated westward.

In accord with Welsh custom, the children of John Philip, whose wife was named Elin, and who lived in Pembrokeshire, Wales, took the first name of their father as their last name. The two children of John Philip, who emigrated to Pennsylvania in 1709, were therefore called Samuel John and Griffith John. There were other Welsh families descended from persons with the Christian name John, but some of them altered the name to Jones. Most of the members of the John family in the Quaker communities appear to be descended from John Philip. The Welsh ancestry was established by Gilbert Cope, the Chester county historian and genealogist, whose notes, now in the Pennsylvania Historical Society, refer to an old family bible giving the birth and parentage of Griffith John. The bible was in the possession of a Perry John of Shamokin Valley in 1867. The children of Griffith John are presumably named in this old Bible, as they are given in all the old histories together with the other information in the bible.

Griffith John landed in Pennsylvania on February 11, 1709, travelling in a slow vessel, which required several months for the voyage. He settled in the district then known as the "Welsh Barony", peopled by "ye ancient Britons", as the Welsh are called. He was one of the first purchasers of land in Uwchlan township, Chester County, when the township was settled in 1715.

Griffith John married Ann, daughter of Robert William of Marion township (now Montgomery county, lying northwest of Philadelphia, between Chester and Bucks counties). Marion, with Haverford and Radnor townships in what is now Delaware county was the center of Welsh settlement in Pennsylvania, the "Welsh Barony" which caused much trouble to the provincial authorities, the Welsh desiring more autonomy than Penn could grant. Robert William, a widower, was married at the house of Hugh Robert, 4 mo. 19, 1691, to Gwen Cadwalader. About nine years later he settled in Goshen township, Chester County, on land near the site of the present Goshen Friends Meeting House. The first Friends Meeting in Goshen was held in his house; the records show that it was in the house of Grant Owen, who was living in Philadelphia, with William living on his property. Robert William and his wife Gwen are said to have been the first settlers in Goshen Township, and their first residence to have been in a cave. When the hearth fire went out, William had to go seven miles to have it renewed. Old stories refer to him as the "King of Goshen."

HEACOCK FAMILY HISTORY

Despite owning considerable land, Robert William had financial difficulties. In 1702 the Haverford Friends contributed nineteen pounds, nine shillings and eight pence to him to build a new house, he "having received the Friends kindly and open hearted", and held the meeting in his house. He was complained of for debt in 1710 by Edward Roberts. The meeting advised him to sell land to pay, and appointed persons to assist him in following the advice.

In 1715 Robert William and his family lived in Uwchlan township, and in that year the homestead in Goshen was transferred to Robert's son Ellis. Robert died in 1734, aged 87 years.

The children of Griffith John and Ann William were Ann, Rachel, Joshua, Hannah, Jane, Abel, Griffith, Esther, Robert, Sarah, Asa, Reuben, all of whom reached mature age except one son. Most of the children migrated westward, with the exception of Griffith, Jr., who married and remained on the homestead to take care of his parents in their old age. Griffith John, Sr., who united with the Friends soon after his arrival in America was a faithful member and a minister for over 70 years. He died May 29, 1778, at the age of 95 years.

The only son of Griffith, Jr., Abia John, married Martha the daughter of his uncle Reuben in 1795, and moved to Northumberland County in Central Pennsylvania. A history of that country says "He put up a small log house and commenced clearing off his farm. The country was infested with wild animals, and for some years the nights were made hideous by their screams and howls. The scanty products of his place that he had to spare were hauled over miserable mountain road to Reading, where they were sold or exchanged for articles of food and clothing."

Abel John, second son of Griffith Sr. and older brother of Griffith Jr., was born 7 mo. 23, 1727 and married sometime about 1750. While his wife's first name was Mary, her maiden name is unknown. The Warrington Friends meeting lists two children of Abel and Mary John: Robert, born 3 mo. 26, 1763 and Mary, born 12 mo. 27, 1775. When a monthly meeting was established at Menallen (or Monalin) in Adams county, Pennsylvania, in 1780, Abel John was living there, and on 11 mo. 13, 1780, he was appointed to attend the Quarterly meeting on behalf of Menallen. On 12 mo. 9, 1799 the monthly meeting recorded that "Monallen Preparative Meeting informs that Abel John requests the advice of this meeting with respect to moveing: Isaac Everitt, Jacob Comley, Benjamin Wright and Finley McGrew are appointed to take an opportunity with him, consider his motives for moveing, give him such advice as they may think best and report to next meeting." 1 mo. 22, 1800: "The service performed in Abel John's case." Apparently Abel John received advice which caused him to hesitate in his intention for several months. The Menallen minutes contain no further reference to Abel, but he obtained

THE JOHN FAMILY

HEACOCK FAMILY HISTORY

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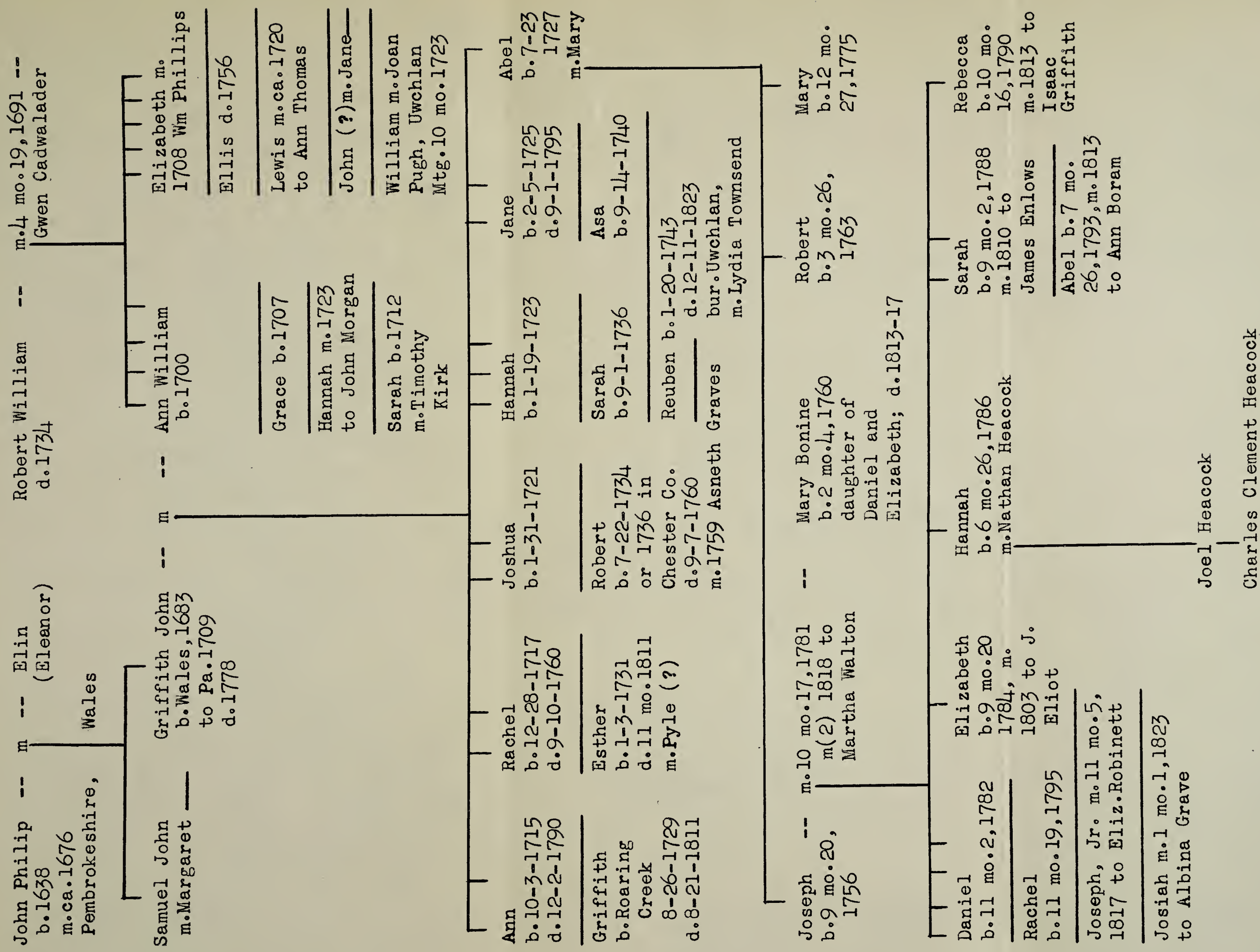
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THE JOHN FAMILY



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THE JOHN FAMILY

a certificate the following fall, and moved to the Redstone settlements in western Pennsylvania. He became a member of the Wesland (or Westmoreland) meeting in Washington County as indicated by this entry in the minutes of the Westland Monthly Meeting on 10 mo. 25, 1800: "Abel John produced a certificate for himself, Mary his wife, and also for Alice and Ruth Fisher, two minor children under their care from Monallin Monthly Meeting, dated 27th of last month, which was read and received." Abel and Mary died sometime prior to 7 mo. 1818.

The records of the Menallen meeting give the date of birth of Joseph John, 9 mo. 20, 1756, and refer to him as the son of Abel and Mary. His wife was Mary Bonine, born 2 mo. 4, 1760, daughter of Daniel and Elizabeth Bonine of Derrey township, Lancaster county, Pennsylvania. Joseph John and Mary Bonine were married on 10 mo. 17, 1781, at Newbery Meeting, where their marriage and parentage are recorded. In the marriage record, Joseph is referred to as of Menallen township, York county, although the Menallen meeting was located across the line in Adams county.

The nine children of Joseph John and Mary Bonine were born in Menallen, and are recorded by the meeting: Daniel b. 11 mo. 2, 1782, d. 10 mo. 10, 1785; Elizabeth b. 9 mo. 20, 1784; Hannah b. 6 mo. 26, 1786; Sarah b. 9 mo. 2, 1788; Rebecca b. 10 mo. 16, 1790; Abel b. 7 mo. 26, 1793; and Rachel b. 11 mo. 19, 1795. There were also two younger sons, Joseph Jr. and Josiah. Joseph John and his family followed Abel to Redstone, and the Westland meeting minutes record his arrival on 5 mo. 23, 1801, with a certificate dated 4 mo. 23 from Menallen, mentioning his wife and children Elizabeth, Hannah, Sarah, Rebecca, Abel, Rachel, Joseph and Josiah. Entries in the Westland minutes show that Mary died between 1813 and 1817, and that Joseph John remarried on 7 mo. 30, 1818 to Martha Walton. Joseph John was then in his sixty-second year.

The certificate of marriage of Nathan Heacock, son of John Heacock, and Esther, to Hannah John, daughter of Joseph John and Mary, is recorded in the Westland minutes. The marriage occurred at Pikerun meeting on November 26, 1806. In the certificate the name was spelled Haycock, but Nathan and his bride signed Heacock. The witnesses who signed the certificate included John and Esther Heacock, Joseph and Mary John, Samuel Heacock, Amy Heacock and Ann Heacock. Nathan Heacock was living in Pikerun township, Washington county, when he married.

The preliminaries to the wedding are recorded at Westland: 10 mo. 25, 1806 — Nathan Heacock and Hannah John declare intentions: John Battin and Joshua Davis to inquire. 11 mo. 22, 1806 — Nathan Heacock and Hannah John second time: Inquirers to attend the marriage. 12 mo. 27, 1806 — Marriage of Nathan Haycock and Hannah John reported orderly. The marriages of several other children of Joseph and Mary

HEACOCK FAMILY HISTORY

John are recorded in the Westland minutes of this period.

The departure of Nathan and Hannah Heacock for Ohio in 1811 is also recorded in the Westland minutes. On 9 mo. 28, 1811 "Nathan Heacock requests a certificate for himself and family to Salem Monthly Meeting. Jacob Griffith and Jonathan Knight are appd to make necessary inquirey and if no obn appears produce one next meeting. On 10 mo. 26, 1811 "The Friends appd produced a certificate for Nathan Heacock Hannah his wife with their children viz; Phebe and Joseph which was approved and signed. The certificate commended them to the Salem, Ohio, meeting as "frequent attenders of our religious meetings." It was signed by John Dingee and Bathsheba Dingee, clerks.

Redstone, which gave its name to all these settlements was located about where Redstone Creek empties into the Monongahela river, in Fayette county. Westland was across the river in East Bethlehem township, Washington County. The Westland Friends held their last meeting in 1864, and as Redstone Monthly Meeting was also disbanding, the members transferred to Salem meeting in nearby Ohio. Among the names of those transferring were Josiah John, David John, Asenath John, Taylor John, Joseph John, and Esther Pyle with children.

The westward migration of the Quaker families followed a regular path, and at given periods the families are found at the successive stages of the journey. The Sharples, the Pyles, the Johns, the Heacocks, and many other familiar names are noted in Chester or Bucks county in the 17th and 18th centuries, in Redstone during the first half of the 19th century, in Eastern Ohio from about 1810 to 1870, and from 1860 onward in Iowa. After the given period the names in most instances disappear from the local records, the entire younger generation having deserted the homes of its fathers.

Had we lived a generation ago, we would have had an opportunity, as descendants of Griffith John, to claim a Welsh estate. The West Chester Local News of February 25, 1890, published a letter from Gilbert Cope, referring to many inquiries which he had received from persons anxious to establish their claim to the rich legacy. The letter said, in part: "In 1883 an advertisement appeared in the Philadelphia Press calling for the heirs of Griffith John or John John who died in Pennsylvania in 1720, and represented that \$30,000,000 awaited their claim. . . . Of course many persons fancied themselves heirs to this vast sum and responded to the advertisement. They were then requested to contribute one dollar each toward the prosecution of the family claim." By 1890 the estate had grown to \$60,000,000 and the local papers in Pennsylvania were reporting the names of those fortunate people descending from Griffith John, who were to receive a share of the riches. Some of these old clippings are in the Pennsylvania Historical Society, but there is no mention of payments from the John estate to any of our uncles and cousins of the John family.

THE PENNOCK FAMILY

The Pennock family in America is descended from Christopher Pennock. According to tradition he was an officer in the service of William of Orange, and fought in the Battle of the Boyne in 1690. The victory of the forces of Orange on this day ended forever the reign of the Stuarts in England, and assured the English speaking world a regime of tolerance, and the end of Catholicism as a dominant political force. Christopher's part in this historical event has been readily accepted by his descendants, and appears in all the biographies published in local histories, but it has never been substantiated by reference to official records, which probably exist.

It is hard to reconcile Christopher Pennock's participation in a military campaign in the year 1690 with his known Quaker convictions, which are of record.

According to Besse "Sufferings" in 1660 (II., 467) 1666 (II., 475) Christopher Pennock, of Cork, Ireland, was imprisoned for attendance at Friends' meetings, and in 1670, for the same reason, he had 49 yards of "stuff" worth L2, 9s., taken from him (II., 478). In William Stockdale's "Sufferings" (p. 12), printed in 1683, he is mentioned as having 6s. taken from him for maintenance of a "Priest." In 1675, in Cork the "Priest" took seven shillings out of his "shop-box."—Stockdale, 60. In Cork, in 1676, Mary Pennock for keeping shop open on Christmas day was imprisoned for one night.—Stockdale, "A Great Cry of Oppression," 231.

Most Quakers maintained a strict neutrality throughout the period of civil strife in the British Isles, and it is not clear why Christopher Pennock would have deserted the principles for which he had been persecuted to accept an officer's commission in 1690. However, the Quakers had everything to gain from the victory of William, and in later years many have participated in wars. "The Dawson Family", published in 1864, speaks of Christopher Pennock as a soldier of Cromwell, but gives no source or explanation. Cromwell took an army to Ireland in 1649 to suppress revolt, and many of his soldiers remained. It is not impossible that Pennock, whose home was Cornwall, England, went to Ireland as a soldier of Cromwell, settled there and later accepted the Quaker doctrines.

The histories agree that Christopher Pennock came to America about the year 1685, and settled in Pennsylvania. If he took part in the Battle of the Boyne, he returned to Ireland, and later came back to Pennsylvania. He was married prior to 1675 to Mary, daughter of George Collett, of Cornwall, Tipperary County, Ireland, and is said to have lived in Cork and in Cornwall, England before his emigration to America. The records of persecutions cited indicate that he was a shopkeeper, and dealt in drygoods, although Futhey and Cope "History of Chester County"

HEACOCK FAMILY HISTORY

says he was a cardmaker (wool industry). One history states that he received a deed to 2000 acres of land in Chester County from his father-in-law, upon which he settled, and where he died in 1701. In another place reference is made to his death in Philadelphia, which is not in Chester County. There are also conflicting reports as to his wife; one states that she died in Chester County in 1687, another that she returned to Ireland after his death in 1701.

The following extract from a letter in the Pennock Papers, which belonged to Mrs. William H. Miller of Media, Pennsylvania a number of years ago, doubtless refers to George Collett: "2 mo. 7, 1685. Dear Brother Pennock, Myne and my wife's affectionate love is to thee, and we are heartily glad it is in thy wife's hart to be with thee, and that the way is made for her father's condescension and willingness there-to." Stockdale's "Sufferings", p. 165, states that George Collett of Clonmel, in 1680 had seized for tithes six "Pewter Dishes and a Pewter Candlestick", to the value of one pound. This indicates that Christopher Pennock's father-in-law was a convert to Quakerism.

Christopher and Mary Collett had three children, born in Ireland. Nathaniel and Annie had no children, but Joseph, who was born in Killhouse, near Clonmel, 11 mo. 18, 1677, had twelve, and was the ancestor of all the Pennocks in this country. There is a tradition that he made several trips to this country before finally settling here, and on one of them travelled with a privateer, which was captured by a French warship. He is said to have spent a year in a French prison and endured much hardship. A slightly different story is told by the History of Stark County, Ohio:

"The two sons, when young men, became merchantmen, and during the trouble between England and France, were captured on a return voyage and made prisoners of war. Joseph finally made his escape, but Nathaniel, never being heard of afterwards, is supposed to have been lost at sea, after making his escape. Anne never married, but died at Kingston, Jamaica."

If Joseph Pennock was a Quaker, he was not a very constant one, and may well have taken part in such adventures. He very likely accompanied his parents to America when he was eight years old, but probably did not settle down in this country until after his father's death. His marriage undoubtedly took place in 1705, although the date has also been given as 1701, in which year his bride, Mary Levis, would have been only fourteen years old. They married before two Justices of the Peace, rather than in Quaker fashion before the meeting, as Joseph Pennock is stated not to have been in membership with Friends at that time. The marriage was at the home of the bride's father, Samuel Levis, who was a devout Quaker, and it was approved by the Quakers at least to the point that Mary was not cast out for marriage

William - m. 1850 - Sarah
Brantingham

Dr. Franklin Pennock, M.D.
in Marlboro, Ohio.

Elizabeth
Gruwell
m. Daniel
Gaskill

Huldah Gaskill
m. Joel Heacock

lived in Primitive
Hall 1868

HEACOCK FAMILY HISTORY

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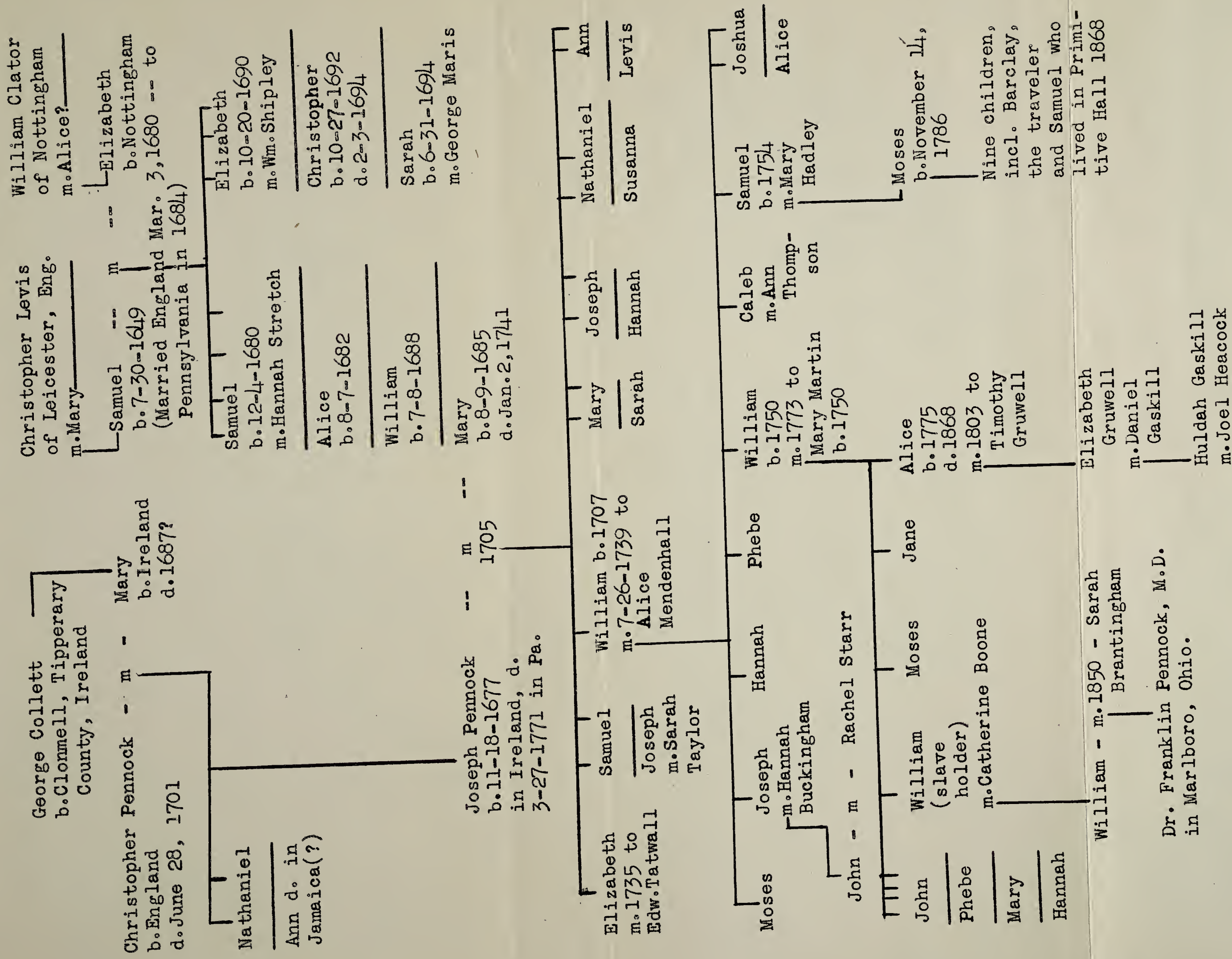
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THE PENNOCK FAMILY



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THE PENNOCK FAMILY

out of unity. Joseph Pennock probably later joined the Quakers, and the minutes of the New Garden Monthly Meeting contain the following entry: 4 month 24, 1732.—London Grove Preparative Meeting reports "Joseph P——— was over taken with Strong Drink at Darby and he being favored with a deep Sense thereof having given this meeting a paper of acknowledgment." This is quoted in Meyer "Immigration of the Irish Quakers", who appears to assume that the reference is to Joseph Pennock.

Joseph Pennock spent some years in Philadelphia, where he was a prominent merchant. Perhaps his father, who was a shopkeeper left a business in that city, which he continued. He removed to what is now West Marlborough Township as early as 1714 and settled on a large tract of 1250 acres, of which he became proprietor by virtue of a grant from William Penn to his grandfather, George Collett. He was mentioned in a list of twenty-eight persons taxed in Marlborough Township in 1715. He paid fourteen shillings two pence, the highest assessment of all. In 1738 he built a mansion called "Primitive Hall," which is still standing in a good state of preservation. Pennock took a prominent part in civil affairs, serving as a member of the Provincial Assembly almost continuously from 1716 to 1744. For many years he was a justice of the peace and in 1736, during the Cresap War, rising from the dispute over the boundary between Pennsylvania and Maryland, he was one of the five men appointed by Governor Thomas Penn to investigate a conspiracy. This has been described in more detail in the section on Chester County.

By the Minutes of the Board of Property, 1 mo. 6, 1724-5, "Joseph Pennock requests the Grant of acres of the tract called S'r John Fagg's, if to be disposed of." This land was probably a part of Fagg's Manor which later became Londonderry Township and which adjoined London Grove on the west. At this period the Manor was exposed to the encroachments of the Scotch-Irish squatters. John Taylor, the surveyor, notes in his memorandum-book that on April 3rd, 1730 he "went and warned the Irish off Fagg's Manor." In the following letter to James Steel, manager of the land-office, in Philadelphia, Pennock evidently is writing of the tract requested of the Board of Property, and not having a patent, doubtless had trouble holding his land against squatters:

malbora ye 9th of ye 7br 1725
"ffrend James Steel

I am ondar Som consarn of minde relating to Simkoks affair, when I was at Chester I met with James Logan whoo tould mee (to ye best of my rememborens) yt ye Proprietors family was at Present so distrackted or unsettled yt ye Commishonars nu not how to form a pattin (patent) or make itols to Land yt they had Set Som days & had Com to no Conclution about it. it has Cost mee som pounds olredy to defend the

HEACOCK FAMILY HISTORY

Land bot if I cannot hefe a patten which would be my Gost foundetion I will quit it for its more adviseble to drop it with those skars olredy resefd then bee obliged to heer after to Retrete with wounds. I met J. L. ye next day on ye rode hee tould mee yt hee would doo what hee Could in my affair which is incorriging. Now whot I Request of ye is Present my kind Respekts to J. Logan & Let him no my resolutions yt if I Can hefe a patten am redy to defend ye Land if not most Quit it for it would be vanity in mee to hassord my Estete at bland mans bof undar Ptens of defending a skrip of ye Proprietors. I intrete yee when yee knows ye resolt favor mee with a line which will delvar mee from ye payn & greatly oblige they asureed ffrend

J. Pennock"

This letter is from an original manuscript in the possession of Mrs. William H. Miller, and was quoted in "Immigration of the Irish Quakers."

Joseph Pennock's home, Primitive Hall, undoubtedly took its name from its surroundings, at that time wilderness, populated only by Indians. "His doors were never fastened against these children of the forest, and food was always left for those who might choose to enter his kitchen at night, and it was no unusual thing to find several Indians stretched on the floor before the kitchen fire in the morning. Such kindness produced its natural result; the Indians guarded his property in every practicable way, and when any of his cattle or horses would stray, they were sure to return them." (Furthey and Cope, "History of Chester County")

The wife of Joseph Pennock was descended from Christopher Levis of Harby, Leicester, England, and from William Clator of Nottingham, England. William Clator and Alice Clator, who may have been his wife, were among the signers of "An Appeal from Nottinghamshire to the King and both Houses of Parliment" 11 mo. 15, 1670, requesting relief from persecution. A book of Joseph Besse "An Abstract of the Sufferings of the People Called Quakers for the Testimony of a Good Conscience" contains this passage in volume I, for the period 1650 to 1660:

NOTTINGHAMSHIRE

William Claytor of Elton, was supaena'd at the Suit of Dove Williamson Priest there, to the Court of the Exchequer in London, to appear there personally, which he did, nevertheless, he not employing an Attorney, was committed to the Fleet, as if he had not appeared, and was thre imprisoned two Years; In which Time, the Priest and his servants made spoil of his Goods at Home, carrying off an whole Load of his Corn together. He was afterward sued by the said Priest in the Court of Common Pleas, in an Action of Debt, and at an Assize at Nottingham, the Jury gave the priest twenty Pounds: upon that Verdict Execution was awarded, and his Goods taken by Bayliffs to the Value of 42.l, and

THE PENNOCK FAMILY

he was kept Prisoner three Years and a Quarter.

Samuel Levis, the son of Christopher Levis and Elizabeth Clator, daughter of William Clator were married March 3, 1680. Samuel was born 7 mo. 30, 1649, but the date of her birth has not been determined. They emigrated to Pennsylvania in 1684. Before leaving England, Levis, in conjunction with William Garrett, purchased 1000 acres of land. Part of it was the site of his first settlement, in Springfield township, and was still in the family name at the end of the last century. Jointly with Garrett, John Smith and Robert Cliffe, Levis brought a certificate which was presented to a meeting of Friends held at "The Governor's house" in Philadelphia 9 mo. (November) 4, 1684. Within two years of his arrival, Levis became a member of the Provincial Assembly, and in 1692 he was a member of the Governor's Council. He was also Justice of the Court of Chester County, and remained an active and zealous member of the Society of Friends. His position and prestige may have made it easier for his daughter to marry Joseph Pennock without losing her membership in the Society. William, son of Samuel Levis became an eminent Quaker minister in Kennet township. Samuel Levis appears to have died in 1728 at the age of 79 years, although the Smedley Genealogy says he died about 1734.

William was the third child, the second son of Joseph and Mary Pennock, and he was born in 1707. He married Alice Mendenhall 7 mo. 26, 1739, after the death of his first wife, Hannah Chamberlin. Hannah died soon after the birth of her first child, whose death occurred in infancy. Since the descendants of William and Alice were residing on the original homestead of "Primitive Hall" in 1868, it may be presumed that William remained and took over the plantation after his father's death. William's son Samuel, born November 23, 1754, was a chair, reel and little wheel manufacturer, and his son Moses, invented and patented the revolving horse rake in 1822, and two years later the disc hay rake. His son Samuel was residing on the homestead when the "History of American Manufacturing" was published in 1868. Samuel's brother Barclay, was a noted scholar, and travelled through Europe on foot in 1851. His wanderings in Scandinavia were considered unusual in those days.

Our principal interest is in William's third son, also named William who was born in 1750 and who married Mary Martin in 1773. Mary Martin is referred to (History of Stark County, Ohio) as an Irish girl; she was probably an immigrant recently arrived. William's parents disapproved of the romance and sent him to England to forget it. He returned a year later and married her. Eight children were born to William and Mary Martin Pennock: John, born March 21, 1774; Alice, born August 30, 1776*; William, born May 22, 1778; Hannah, born May 17,

*Family bible gives August 26, 1776. See Gruwell Section.

HEACOCK FAMILY HISTORY

1781; Mary, born April 4, 1783; Phebe, born February 11, 1785; Jane, born October 20, 1787; Moses, born April 30, 1791. These dates are recorded in the minutes of the Goose Creek Monthly Meeting. The eldest daughter, Alice, and presumably the eldest son, John, were born in Pennsylvania, although William and Mary moved to Roanoke County, Virginia a few years after their marriage, perhaps to escape his disapproving family. Alice's younger brother, William, became a large slave holder, which led to his separation from the Quakers. But he migrated westward, to Stark County, Ohio, in 1826, and to Illinois in 1837.

Alice Pennock married Timothy Gruwell in 1803, and moved from Virginia to Stark County, Ohio, in 1807. The parents, William and Mary, with their children Hannah, Phebe, Jane and Moses, and their grandchildren William, Elizabeth and Alice received a certificate from the Goose Creek meeting to the Salem meeting in Ohio, and left for Stark County in the same year. Their eldest son, John, and his wife had preceded them, leaving their children behind. Thus the entire family of William and Mary Pennock, with the exception of the son William and the daughter Mary moved to Ohio in 1807. William, the slaveholder, followed 19 years later. Mary had probably married sometime between 1803 and 1807, and gone her separate way.

THE MENDENHALL AND PENNELL FAMILIES

The name of Mendenhall is derived from a village, Mildenhall, in Wiltshire, England. The village and the estates of Mildenhall are listed in the eleventh century Domesday Book of William the Conqueror, and the name is therefore one of the most ancient. If the estates listed in the Domesday Book were the property of the forefathers of Benjamin Mendenhall, and if the subsequent references in the old records are also to members of his family, he was descended from landed gentry who were the associates and confidants of kings.

The earliest reference noted in the Mendenhall Genealogy is to a Ralph de Mildhale, mentioned in connection with a Parliament or General Assembly held by Henry III in 1267. The references continue through the thirteenth and fourteenth centuries, and it is presumed that the family, being partial to the ruling House of Lancaster, was dispossessed upon the accession of the House of York to the throne in the fifteenth century. There is however, a record of a John Mildenhall undertaking an embassy to the Great Mogul in 1599, in the reign of Queen Elizabeth:

"It was no sooner known in London that the Dutch had penetrated beyond the Cape of Good Hope, than the English merchants determined at all hazards, to keep pace with their rivals. An association was formed in 1599, and a fund raised by subscription, the management of which was intrusted to a committee of fifteen persons, while a second application was made, with greater earnestness than before, for the royal sanction on the company's proceedings; but Elizabeth, though well inclined to the measure, was deterred from giving it her countenance in consequence of the treaty then pending between England and Spain. She contented herself, therefore, with referring the memorial to her Privy Council, which made a favorable report; and, in the course of the same year, John Mildenhall was sent overland, by the route of Constantinople, on an embassy to the Great Mogul." (Gleig, "History of British India" quoted in Mendenhall Genealogy.)*

The line of descent from these personages to Francis Mildenhall, who was born November 7, 1673 at Little Bedwin, Wiltshire, England, cannot be traced, and the chances that they are ancestors in the direct line are of course small. Francis Mildenhall is presumed to be the father of the four emigrants: Moses, John, Mary, and Benjamin. Moses arrived in Chester from Bristol on the Unicorn, 10 mo. 16, 1685, and the others, who are also said to have come at the time of William Penn, may have preceded him. The earliest records of the family in America

*The full title of the Mendenhall Genealogy which has been the source of much material in this section is "History, Correspondence and Pedigrees of the Mendenhalls of England and the United States." It was compiled by William Mendenhall in 1865, with the assistance of his English cousins, and is to be found in the Library of Congress.

HEACOCK FAMILY HISTORY

are from the session of the Chester County court on February 22, 1682-3, when John Mendenhall was named constable of Concord Township. In 1685 he married Elizabeth Maris, daughter of George Maris, of Springfield Township, and in the same year Mary Mendenhall married Nathaniel Newlin, who had arrived from Ireland in 1683. In 1686 Moses Mendenhall, a resident of Concord, Pennsylvania, purchased land from his brother, Benjamin. Moses, who does not appear to have been a Quaker, returned to England.* The families of Benjamin Mendenhall, John Mendenhall and Nathaniel Newlin remained in Chester county, and descendants of all three remaining emigrants attended the wedding of Aaron, John's son, in 1715, in Chester.

Benjamin Mendenhall married Ann Pennell, whose father, Robert Pennell was probably the great-great grandson of William Pennell and Elizabeth Inkersall, who were married in Balderton, Nottinghamshire, England, on November 5, 1542. William Pennell's will is quoted in Lloyd Manuscripts:

Test. Vol. XVii. Folio 797.

Wyllm Pennelle, Prissche de Bauderstone. Maij 13.

In the Name of God Amen The 21 daye of Januarie in the year of our Lord God 1567 I William Penelle of Bauderstone in the Countie of Notts husbandman beyng of wholl mynd and perfecte remembrance Doe constitute ordeyne and mak this my last Will and Testament in maner and forme followynge . . . my soall to God Almightye and my Bodie to be buried within the Churche yearde of Bauderstone aforesayd I gyve and bequeth to the poore mans box iiijd I gyve and quethe to Grace Pennell my dowghter one messuage with one Oxegange and a half of lande with the appurt'es lyenge in Bestroppe and Scharle Item I gyve and bequeth to the said Grace one Meace with one Oxegange of Land in Scharle with the appurt'es to hir and the heires of her bodie lawfully begotten for ever and for the defaulte of suche Heires all suche . . . lawfully to remaine to the next of her Qynne Item I gyve and bequethe to Alice my wyfe all suche household stuffe as shee did bring with hir at the Daie of my mariage excepting 2 new platters and 2 old Item I gyv and quethe to eny one of my wyffes children one Sheipe hogge Item I gyve and quethe to John Pennell my brother one peone and my chief coote. Item I gyv and queth to Cicilia Lyntam I Strike of Mault Item to John Lyntam I Doublet of Suckskyn Item to Xfr Heares wyff to James Hastlines wyf James Barrows wiff and John Browners each one I kipe of male To Isabell Lyntam I Schiepe hogge To Robert Pennall my Kinsman I flect heffer I ewe with hir lambe the beste that hee will chosse at May daie next and my best Jacket Item I gyv to Grace Pennell my Dowter alle suche household stuffe as ware myne before married

*Smith "History of Delaware County"; also Futhey and Cope, "History of Chester County."

THE MENDENHALL FAMILY

HEACOCK FAMILY HISTORY

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THE MENDENHALL FAMILY

John Bowater of Bromesgrove,
Worcestershire, England
b.ca.1629 d.11-16-1704

John Bowater -- m -- Frances --
(To Pennsylvania in 1684)

Francis Mildenhall
bur.Nov.7,1673 at
Wiltshire, England

Moses
(ret'd
to Eng.)

Thomas

John m.1685 Eliz.
Maris,m(2) 1708
to Hester Dicks

Mary m.2-13-1685
to Nath.Newlin

Mary

William

Elizabeth

John

Ann d.young?
b.3-31-1690

Benjamin

b.3-5-1691

m.3-9-1717 to

Lydia Roberts

Joseph

b.3-17-1692

m.6-30-1718

Ruth Gilpin

Joseph Pyle -- m --
b.1691 m.1713
d.1717

Alice -- m. (2) -- Moses

b.2-19-1694
m.4-18-1719

Caleb

Alice m. William Pennock

William Pennock m. Mary Martin

Alice Pennock m. Timothy Gruwell

Robert b.7-7-1713
m.1734 Phebe Taylor
m.1762 Eliz.Hatton
m.1777 Esther Temple

Ann b.7-22-1703
m.1729 John Bartram

Nathan b.8-16-1705

Samuel b.1-28-1697

Rebecca b.10-10-1699
m.1726 Thos.Gilpin

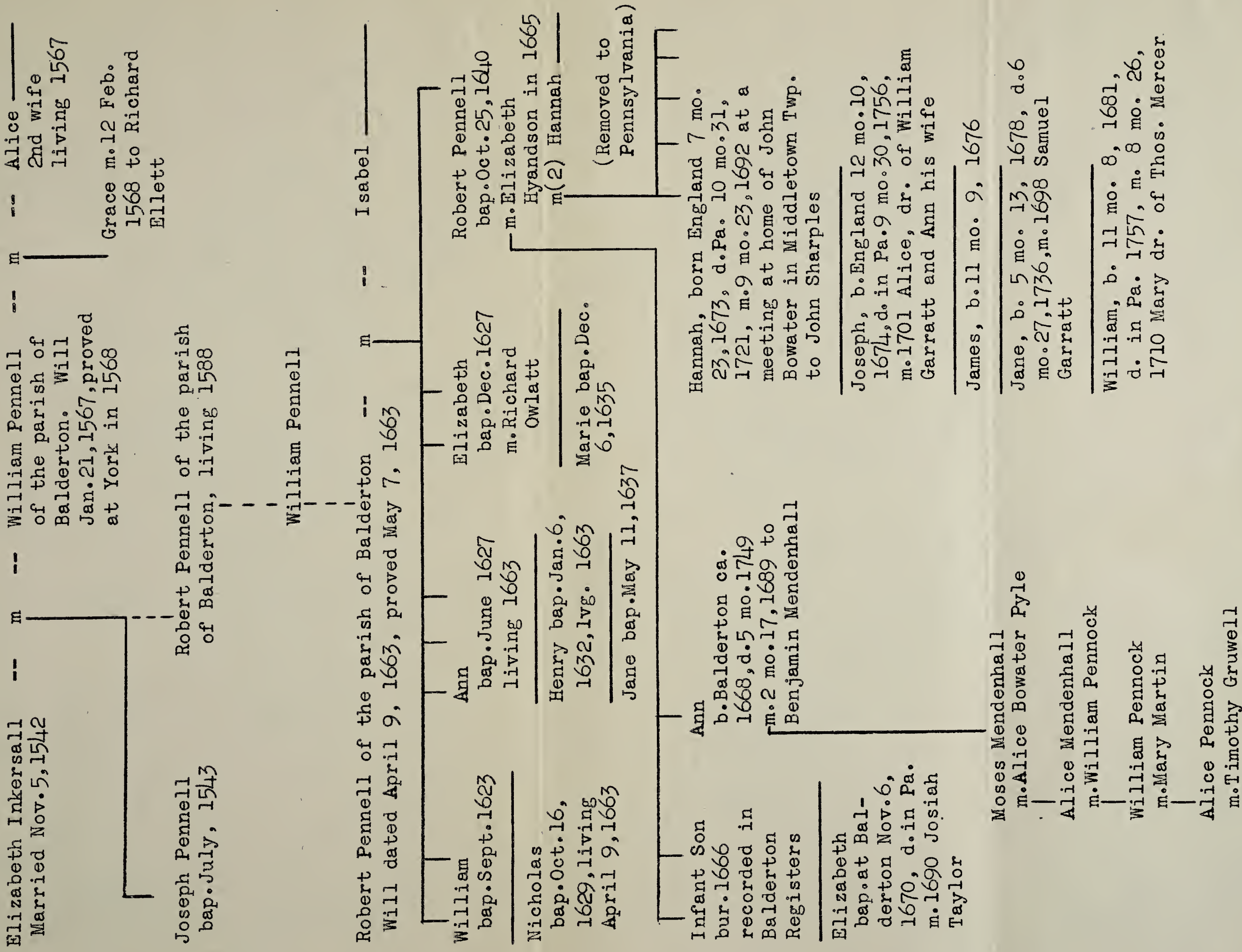
Hannah b.6-11-1696
m.Thomas Marshall

THE PENNELL FAMILY
 (From Lloyd Manuscripts)

Elizabeth Inkersall Married Nov. 5, 1542	--	m	--	William Pennell of the parish of Balderton. Will Jan. 21 1567. proved	--	m	--	Alice 2nd wife living 1567
---	----	---	----	--	----	---	----	----------------------------------



THE PENNELL FAMILY
(From Lloyd Manuscripts)



THE MENDENHALL AND PENNELL FAMILIES

my wife that now is Item I giv to Alice my wyfe alle suche Stuffe as shee broughte with hir at the daie of hir Marrige I will that Alice my wyfe and Grace Pennall my Dafter have occupie and enjoie together alle my (?) premises that they shall dwell together in unity until Michaelmas next and they bothe together to buyden and keepe house one Kilmo house with one chamber beinge at equal chargis for the same as specified then I giv and quethe the residue of my geares in my brasse to Alice my wyfe Whereas I have borrowed of John Warde of Searle the goings sum of L4 I wille that G. P. paye or cause to be payd The rest of my dettes payde my legacies discharged & my funerall expenses maid aboute my buriall I giv and quethe to Alice Pennell my wyf and Grace Pennell my Dorter whom I ordeyn x my x and trew Executors in performance and fulfilling of this my last Will & Testament.

Recordes Wm Pulleam Clerk

George Richmer (?)

Robert Spayforthe

& Richard Nepe with other men.

Probated 1568, May 13th.

Lloyd Manuscripts also quotes the will of William Pennell's great grandson, Robert:

Testa Vol. XLVI. Fol. 30.

ROBERT PENNELL de BALDERTON.

In the Name of God Amen I Robert Pennell of Balderton in the County of Nottingham being sicke and weake of Body but thanks be to God of perfect memory doth make this my last Will and Testament as followeth First I give my Soule into the Hands of Almighty God that gave itt not trusting in my own meritts but in the meritts of Christ Jesus my onely Saviour and Redeemer and my Body to be decentlie burried according to the discretion of my Executor Item I give and bequeth unto my Daughter Anne the sum of 8/— yearly to be paid by my Executor iff they doe not continue together in the house Item I give & bequeath unto my Sonne Nicholas daughter a black heifer with the calfe belonging to her to goe forward for her Item I give and bequeath unto my Sone Nicholas in full of his portion one shilling. Item to my Sonne Henrie in full 1/— I give and bequeath to my sone Richard Owlatt that married my daughter Elizabeth in full of their preon 1/— Item I give and bequeath unto my Grandchild Anne Owlatt one duple Sheare Item I give and bequeath unto my Sone Robert my house with all things thereto belonging And all the Rest of my Goods & Chattels undisposed of whome I make and appoynt my whole & sole executor of this my last Will and Testament In witness whereof I have hereunto sett my hand the ninthe day of Aprill in the Yeare of our Lord 1663

Robert X his marke

HEACOCK FAMILY HISTORY

It was the son of this Robert Pennell, also named Robert, who emigrated to Pennsylvania. He was born in the parish of Balderton, Nottinghamshire, England, and baptized 25th October, 1640. He died in Middletown Township in 1728. The date of his will was May 22, 1727; proved February 25th 1728-9.

This parish is located close to the borders of Lincolnshire and is on the road to Newark. Recent investigations made in the Balderton parish registers, show that Robert Pennell was married twice. In 1665 he married Elizabeth Hyandson, who died about the year 1670-1. He married secondly, Hannah (surname unknown), and had issue by both wives. About the year 1673 he became interested in the views as set forth by George Fox, and became a member of the Society of Friends as did his wife Hannah. She was born in the year 1640; died 12th month 4th, 1711, in Pennsylvania, at the age of 71 years. In the year 1684, on the third day of the fifth month, he obtained a certificate of removal from "Friends at Fulbeck." The monthly meeting was held at Fulbeck which is in Lincolnshire a few miles east of Balderton. Between that year and 1686, with his wife and family, he removed to Pennsylvania, his certificate of removal also including the names of Thomas Garrett, Hugh Rodnell, Henry Pennell, and Richard Parker, their wives and children. On arriving in Chester County, he became an active member of Middletown Meeting. Appointed constable for Middletown, 1687.

In 1691 he purchased 250 acres of land in Edgmont township, and 264 acres in 1705, to the north of land of Philip Yarnall, extending from the present Howellville to the Willistown line. Here follows an extract of his will, from Book I, page 293, West Chester. Dated May 22d, 1727, proved February 25th, 1728-9:

Robert Penell of Middletown, yeoman. Mentions, grandsons Joseph Pennell son of Joseph Pennell. The four sisters of the said grandson, Joseph Pennell, he to pay £6 per year during the natural life of his grandfather Robert Pennell. Grand-daughter Hannah Jackson, grand-daughters Alice, Anne, Jane and Mary Pennell, daughters of Joseph and Alice Pennell. Grandson Robert Pennell deceased. Grand-son Thomas Pennell. . . . Mentions James Pennell, Hannah Pennell, Ann Pennell, Robert Pennell, William Pennell. Daughter Ann ad her husband Benjamin Mendenhall . . . John Sharples and his children. Jane and Samuel Garrett and their children. Robert Taylor, Phebe Lewis, Hannah Mercer . . . Sole executors sons Joseph and William Pennell.

Ann Pennell was a daughter of the first wife of Robert Pennell, Elizabeth Hyandson, and was born in Balderton about 1668. Her marriage to Benjamin Mendenhall occurred on 2 mo. 17, 1689, and she died 5th month 1749. Except for a son born in 1666 who died in infancy, she was the eldest child of Robert Pennell. A daughter of Robert and his second wife, Hannah, married John Sharples, the son, at the home of John Bowater

THE MENDENHALL AND PENNELL FAMILIES

in 1692.

The Yearly Meeting of Friends held 7 mo. 7, 1687 issued a testimony against selling rum or other strong liquor to the Indians, and advised "that this our Testimony may be entered in every monthly meeting booke, and Every friend belonging to their monthly meeting to subscribe the same." Seventy-five friends signed the testimony in the minutes of the Chester meeting; included were Robert Pennell, Joseph Pennell, and John Sharples (the son).*

Moses Mendenhall, son of Benjamin and Ann Pennell Mendenhall, was born 2 mo. 19, 1694. Moses' wife is in some records referred to as Alice Pyle, in others as Alice Bowater. It is evident that Alice Bowater married first Jacob Pyle, who died in 1717 at the age of 26, and subsequently married Moses Mendenhall. John Bowater, the father of Alice, is stated** to have visited New England, Maryland and Virginia before settling in what is now Delaware County, Pennsylvania. He traveled as a "public friend" (minister) in these states in the years 1677 and 1678. In 1684 he arrived in Philadelphia with his wife, Frances and after remaining there a short time, settled in Middletown township. Meetings of the Friends were held in his house as early as 1687, and these were later formed into Middletown Meeting. His home in England is said to have been in Bromesgrove, Worcestershire, where he suffered persecution. Besse "Sufferings" (II.61) contains this record:

Anno 1660. At a Sessions held at Worcester on the 8th of the Month called January, many of the People called Quakers having been before engaged by Promise to some of the Magistrates to appear, appeared accordingly, and the Oath was then tendered them, which they unanimously refusing to take, forty seven of them were committed to prison, viz. Robert Newcomb, Thomas Carter, John Bowater.

One of the prominent early Quaker ministers was John Bowater of London. He wrote a testimony which introduced George Fox' "Doctrinals," published sermons, and wrote a book which was published after his death under the title "Christian Epistles Travels and Sufferings of that Ancient Servant of Christ, John Bowater; Who departed this Life, the 16th of the 11th Month, 1704, Aged about 75 years."*** The preface, dated at London the 21st of the 3rd month, 1705, gives the following account of John Bowater's life:

And this our Ancient and Faithful Brother, John Bowater, after he was concerned in a Publick Testimony in the Gospel-Ministry; he was called to Travel beyond the Seas, into America, and several Parts there-

*Sharpless Genealogy, 1882; also Mendenhall Genealogy.

**Smith "History of Delaware County", p. 448.

***The Bowater books are in the Haverford College Library. The spelling Bowater and Boweter are used interchangeably.

HEACOCK FAMILY HISTORY

of, in the year 1677, and 1678, as New-York, Long-Island, Road-Island, New-England, New-Jersey, Maryland, Delaware, Virginia etc., visiting many Places and Meetings, which he had in those Remote Parts, for the spreading of the Blessed Truth and Gospel of the Grace of God, and of our Lord Jesus Christ; and the opening Peoples Eyes and Understandings, and so turning them from Darkness unto the True Light; and from the Power of Satan, unto God; and for strengthening Friends in the Truth and Faith in Christ Jesus his Light and Power; and God was pleased eminently to Preserve him in his Travels, by Sea and by Land, through divers Hardships and Jeopardies, unto his safe return for England, his Native Countrey.

After which, he underwent Imprisonment in the County Goal at Worcester and removed to the Fleet-Prison, at London, for his faithful Christian Testimony, and tender Conscience towards our Blessed Lord Jesus Christ, for non Payment of Tythes; as being persuaded the same not Payable, in this Gospel Day, by Divine Law, but abrogated by Christ Jesus.

It appeared by the Said John Bowater's own brief Relation, that he was more kindly used by the Poor Indians in America, than by some pretended Christians here in England, after his return. . . .

After his great Travels, Hardships, and Jeopardies for the Gospel's sake, and Love to poor Souls in the American Parts of the World, in the said Years, 1677 and 1678 to be Entertained with Prisons and Confinement in England, from the year 1679, and continuing a Prisoner for Several years after, in Worcester County Goal, and to the Fleet-Prison in London, at the same Suit. . . . which was but Hard Treatment, and no Christian Entertainment, by his Persecuting pretended Christians: Yet the Lord sustained him, and carried him through all his Sufferings and much good Service, for above Twenty Years after: And when his Testimony was finished, the Lord brought him to his Peaceable and Joyful End.

Additional details of John Bowater's life are given in the following excerpts from a published epistle:

Many have been the Troubles of the Righteous but the Lord hath been their Deliverer, who said, I will not leave you Comfortless: He hath been a Comfort unto us in the time of our Affliction, who hath made a Prison like a Palace unto us, as in faithfulness we have given up all for his Name-Sake, and suffered the spoiling of our Goods cheerfully, we have not lost our Reward, we have had peace in the Lord (when our Adversaries have been tormented) and the Promise of Christ in the World to come, which is Life Everlasting: But some may say, Ye Quakers thrust your selves into Sufferings; What matter of Conscience is it to detain your Tythe from a Minister? To this I answer: Some years ago, Thomas Willmate, Vicar of the Parish of Bromsgrove (a profest Minister of the Gospel, but not in the Practice of the true Gospel Ministers in the primitive Times) in which Parish I have had my abode from my childhood, he sending to me to

THE MENDENHALL AND PENNELL FAMILIES

demand Tythe, I not being satisfied in my spirit concerning paying Tythe in these Gospel times, I went unto him, expecting he might have satisfied me, or he have been satisfied with my Proposal, which was this; If he could prove himself a Minister of the Gospel, and Tythe a Gospel Maintenance, I would pay him Tythe.

I am a Prisoner at the Fleet-Prison, and am one that loves the good of Sion, and desireth the Prosperity of Israel, and prayeth, That Truth and Righteousness may be set up in the Earth. John Boweter.

London, the 26th of the 10th Month, 1681.

The account of the Bowater travels, the date of his first visit to America, and the place of his residence in England taken from Smith's History of Delaware County are in complete agreement with the facts given in Bowater's own books. It is evident that they refer to the same man. On the other hand, Smith mentions Bowater's arrival in Philadelphia in 1684, and Bowater was in an English prison as late as 1687, since a volume of letters in Haverford library includes one he wrote from Fleet Prison in that year. The minutes of the Philadelphia Monthly Meeting contain an entry dated 9 mo. 4, 1684 showing John Bowater and wife received into membership on a certificate. An undated entry in the same minutes shows that John Bowater presented a certificate from Dudley Monthly Meeting, dated 3 mo. 21, 1684. Dudley is a region in Worcestershire, about 10 miles north of Bromesgrove.*

The conclusion is inescapable that Smith's history confuses two individuals, one the London minister who was in prison until after 1687, the other the father of Alice Bowater who arrived in Philadelphia with his wife Frances in 1684. Both came from the same locality in England, and are surely of the same family, probably father and son.

Alice Bowater may be presumed to have been born in 1691 or a few years later, as her first husband, Joseph Pyle, was born in that year, and her second husband, Benjamin Mendenhall, three years later. John Bowater, the London minister, was 62 years old in 1691, which would be rather old for her father, but about right for her grandfather.**

Christian names descended through successive generations of a family in these years with almost the same regularity as family names. The name of Alice, which is less common than many others, descended from Alice Bowater through four generations to Alice Pennock. It had been common in the Pennell family since the sixteenth century.

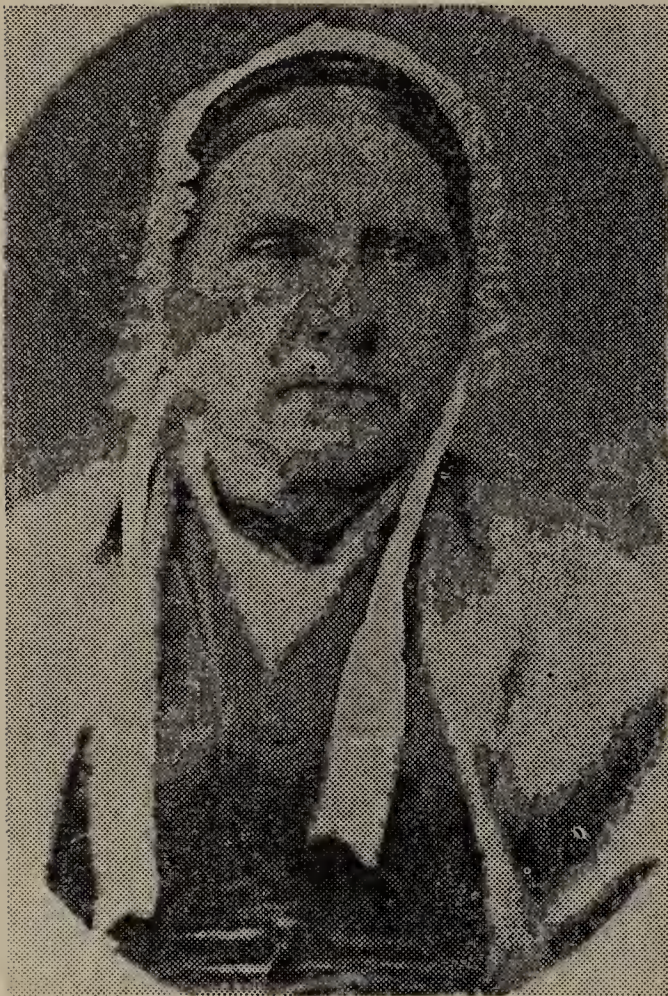
*The Bowater family resided in Bromesgrove for many years. Records of wills show Thomas Bowater, husbandman, died 1616 in Bromesgrove; John Bowater died 1641; William Bowater 1647.

**It cannot be determined with certainty to which generation the children of John Bowater mentioned by Smith belong, as he did not give sources. But probably they are children of the second John Bowater, recorded by Friends Meetings in America.

THE GRUWELL FAMILY

Peter Gruwell, the grandfather of Elizabeth Clement Gruwell Gaskill was killed as a soldier in the Revolutionary War, within a few months of the signing of the Declaration of Independence.

Peter's grandfather or his great-grandfather died in Kent county, Delaware between January 23 and March 5, 1733-4, leaving four sons, Jacob, Abraham, John and Peter.* John Gruwell, first of his line in Amer-



ELIZABETH CLEMENT GRUWELL
GASKILL HUSSEY

Born 1807 Died 1889

Grandmother of
Charles Clement Heacock

ica, must have settled in Delaware near the beginning of the eighteenth century. He first lived at St. John's Neck, Kent county, and later moved to South Murderkill Hundred, where he bought land.**

John Grewell is reported in the Delaware and Ohio histories to have been born in France, but details are not given, nor is there any explanation of how a French family happened to settle in Delaware, which was then populated by Swedes, Dutch, and English.

The name "Grewell" suggests Dutch rather than French origin, but it does not appear among the lists of early Dutch settlers in Delaware. The name of John Grewell does appear, however, in the membership lists of the Dutch church in London, covering the sixteenth and seventeenth centuries:

1585—A Cathalog or Roule of the names of all those which are of the Duche Church or Congrigacion

in London, made the nyntenth daye of the monethe of July in the yeare of our Lorde God a Thowsand fyve houndreth fowrescore and fyve, and in the seaven and twentithe yeare of the Raigne of our most gracious and soveraigne Lady Elizabeth by the grace God Queene of Englande, France,

*Archives of Kent County, Delaware, will of John Gruwell, dated Jan. 23, published March 5, 1733-4.

**History of Delaware, J. M. Runk & Co., 1899, Vol. II, p. 813.

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**History of Delaware, J. M. Runk & Co., 1899, Vol. II, p. 813.



ELIZABETH CLEMENT GRUWELL
GASKILL HUSSEY

Born 1807 Died 1889

Grandmother of
Charles Clement Heacock

THE GRUWELL FAMILY

John Grewell (Gruwell)

died in Delaware in

1733-4

m. Mary — whose

will was made on

March 27, 1748

Jacob ————— Abraham ————— Mary ————— Elizabeth ————— Peter d. 1774

John

d. 1764

enlisted

in 1757

Jacob (?)

Jonathan

Peter

d. 1776

Sarah

Timothy

b. July 4,

1774

d. 1851 in

Ohio

m

Alice Pennock

b. Aug. 26, 1776

d. 1868 in Iowa

(m. Jan. 6, 1803)

Sarah

b. in

Virginia

Mary

b. 1805 in

Virginia

d. 1870, m.

ca. 1825 to

Samuel

Macy. Moved

Ohio to Iowa

Aaron b. ca.

1816 m.

Aathshela

Isaac b. ca.

1817 m.

Ruth

Timothy b.

ca. 1819 m.

Pricella

Elizabeth

b. Aug. 20, 1807

in Ohio, d. Jan.

23, 1881

m. Daniel

Gaskill

b. 1802

d. 1854

m(2) Edward

Hussey

Huldah Gaskill

m. Joel Heacock

Charles Clement Heacock

Robert

m. Melissa

Davis

(Forty-Niners)

John Pennock

b. May 19, 1810

d. 1896--noted

doctor

Alice b. Sept. 11, 1821, m. Joseph

Hawley, d. July

4, 1897.

Charity

(?)

-- see

text

Jacob

Moses

b. ca.

1813 m.

Anne

THE GRUWELL FAMILY

& Ireland, Defendresse of the Faythe, &cc —

In the Parishe of St. Olave in Shorte

Southworke
John Gruell

Tax levies for the following dates:

7 August, 36 Elizabeth (1594)
31 August, 40 Elizabeth (1598)
29 August, 41 Elizabeth (1599)
27 August, 42 Elizabeth (1600)

The Borough of Southwark—St. Olaves Parishe—Straungers

John Grewell · i pole viij d.

(This indicates one person subject to the pole tax, and the amount, viij or 8 pence.)

Denizations (Naturalizations) 11 James I, December 23, 1613

John Greywell, a subject of the Duke of Brabant, born in the town of Hunsbrooke.

Dutch Church Register, 1617, Members being Handcraftmen—Without the Citye—Joyners.

Denysons—Jan Gruwel Dwelled here . . . yrs.

(Jan Gruwell is listed at another place in the same register as a "Schrynwercker", with his "Vaderland" given as "Valckenborg.")

Dutch Church Members 1617 (?)

In the Suburbs of London—St. Pláus Parish, Southwarke—Jan Gruwell, joyner, his wife an Englishwoman.

Return 18 September 1618—by the Constables of St. Olave's Southwark, of the Straungers residing within their district.

In Smythes Alley

A free dennisone John Grewell, by trade a joyenner, bornne in Valkenborowe, vnder the Arch Ducke, byn in England 40 yeares. (Signed) John Gruwell.

Return 19 March 1621-2 by the Masters and Wardens of the Joiners, Ceilers and Carvers Company of all the strangers using their trade within the Borough of Southwark.

The Masters
John Grvell
etc.

The Servants
.....
.....

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Tax Assessment, 24 June 1624. John Gruell in Smythe's Alley. j pole viij d.

Tax Assessment 9 March 1625—same as above.

The above records all appear to refer to the same individual, and indicate that John Gruwell came to England from the Netherlands in 1578, married an Englishwoman, and became a master joiner, or carpenter. The connection between this John Gruwell and the John Gruwell who was Peter's grandfather cannot be established. Their births occurred about a century apart.

The wide variation in the spelling of the name of the same individual in the old London records will have been noted. There are other records mentioning persons with similar names:

1568. John Connygrave and his wife, a denison and goeth to the parishe church; James Gruwell, his servant, goethe to the Dutche church.

January 1568. Natives of the lands of King Phillippe—Members of French church—Pierre Gruel.

(Philip was King of Spain and the Netherlands).

1568. Jacklyng Gruell, Burgonyan, silkweaver; goeth to the French church—Douche persone.

1568. Henrick Gruell, born in Brabant; go to the parishe church, and are servantes with Francis Hilles, joyner. Dutch persons.

(A year before Henrick Gruell was listed as a servant to Peter Mane, and as "new come.")

1568. Tussan Levassure, hatmaker . . . Anthonye Grewell, French servant, . . . to French church.

1571. Bysshoppsgate Warde—Sainte Botholphes. Anthony Gruell, hatmaker, and Jacobyn his wife, and Osterlinge his aunte, all of French nacion, in Englande tenne yeares, and hath dwelt in this warde but nyne monethes. French, 3.

The people mentioned in these records, with the possible exception of the Frenchman, Anthony Gruell, left the Netherlands or nearby provinces during the period of the rebellion of the Prince of Orange, which won the independence of Holland and Belgium from the Spanish crown. The war, and the persecutions of the protestants, caused great suffering, and has left in history such names as the Duke of Alva and the Spanish Inquisition, the mention of which is enough to cause a feeling of horror.

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Being protestants, as indicated by their London church attendance, these people had reason enough to flee Europe.

While it cannot be established that the London records concern the family of Peter Gruwell, they throw some doubt on the tradition that his grandfather was a native of France. The definite possibility is raised that the ancestors of his grandfather fled from war and persecution on the European continent several generations earlier, and took refuge in England, and that John was born and emigrated from there to America.

The Kent county records contain the will of John Gruwell (1733-4) already mentioned, listing his sons, and the will of Mary Gruwell, dated March 27, 1748, giving her heirs as her daughters Mary and Elizabeth, and her son Jacob who was the executor. Mary Gruwell must have been John's widow, and Jacob the eldest son and principal heir, the other sons having doubtless received their smaller shares from their father's estate, with the bulk of the father's property remaining for the eldest son after the widow's death. John Gruwell may have died rather young, since the two daughters were unmarried 15 years later. The son Peter died before April 6, 1774, the date when administration was granted on his estate. The son John died before May 10, 1764, when Jonathan Gruwell (his son?) was named administrator of his estate. This John is probably identical with the John Grewell* who on April 25, 1757 enlisted in a militia company, which was presumably to engage in the French and Indian War. A paper found in the Prothonotary's office at Dover, endorsed on the back "Muster Roll of Captain Caton's Company, Coln. John Vinnig's Regiment" reads as follows: "A true trs. of those inlisted in the company of which John Caton is captain and Joseph Caldwell Lieutenant and James Caldwell Ensign." (There follow names and enlistment dates, including John Grewell, April 25th, 1757). This is published on page 13 of the Delaware Archives, Military.

The Delaware histories say that Peter, who died in the Revolution was a son of Jacob, and a grandson of John Grewell. If so, the Gruwell line is probably: John (died 1733-4) — Jacob (adult 1748) — Peter (killed 1776) — Timothy; and the John who enlisted in 1757 was Peter's uncle. There is a possibility that a generation is missing, and that the line should be: John (died 1733-4) — John (died 1764) — Jacob — Peter. In this event, the John who enlisted in 1757 was Peter's grandfather rather than his uncle. Jacob Gruwell, Peter's father, brother or cousin, also enlisted in the Delaware Militia in April, 1776, and a facsimile of the enlistment with his signature affixed is printed on page 1238 of the Archives. Jacob agreed to serve under the rules of the Continental Congress in the "Militia Light Infantry Company of Dover." These same Archives give the military record of Peter Gruwell, showing his enlistment on January 17, 1776, and

*The spelling Grewell is as frequent as Gruwell. Other forms such as Gruell are also noted. French words do not have a "w", and the original spelling may have been Gruelle.

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giving the Muster Roll of his company dated "8ber, 20th, 1776," where Peter's name is followed by the word "dead."

Peter Gruwell's enlistment at Dover, Delaware, continued the family military tradition. He became a member of the regiment of which John Haslet was elected Colonel by the Continental Congress on January 19, 1776, two days after Peter's enlistment. The regiment was composed of eight companies, including one composed of 90 privates, commanded by Captain Jonathan Caldwell. Peter Gruwell was one of these privates.

A few days after the news of the signing of the Declaration of Independence reached Dover, Haslet's regiment left for the army headquarters in New York, arriving about the middle of August. The men marched without tents, and are presumed to have supplied themselves with provisions along the route. On August 27, 1776, the regiment took part in the Battle of Brooklyn, sometimes called the Battle of Long Island, and the men are said to have behaved with the courage and bravery of veterans. The Marylanders in the same battle became divided into small groups, and lost 259 men . . . but "the Delawares being well trained, kept and fought in a compact body the whole time, and when obliged to retreat, kept their ranks, and entered the lines in that order, and were obliged frequently while retreating, to fight their way through the enemy."

Since Peter Gruwell took part in the battle, this eye-witness account of the bravery of the Delaware men taken from a letter written by one Caesar Rodney to Thomas Rodney in the fall of 1776, is of interest:

"The Delaware and Maryland Regiments stood firm to the last; they stood for four hours drawn up on a hill, in close array, their colors flying, the enemy's artillery playing upon them; nor did they think of quitting their station until an expres order from the General commanded them to retreat.—the standard was torn with shot in Ensign Stephens' hands."*

Military records show that Haslett's regiment lost 31 men, including two officers in this battle. It then fought in the battle of White Plains.

While the regiment of Peter Gruwell was destined to partake in the crossing of the Delaware with George Washington and the defeat of the British Army at Princeton, New Jersey, Peter did not live to witness these historic events. He probably fell in one of the first two battles. Colonel Haslet himself was killed in the battle of Princeton on January 3, 1777, and his regiment, depleted through battle, sickness and desertions to less than 100 men, was not reorganized. It had counted 800 men when it left Dover the July before.**

It was from the company of which Peter Gruwell was a member that

*Historical and Biographical Papers, His. Soc. of Delaware, 1896, Vol. II, XIV, p. 15.

**"Revolutionary Soldiers in Delaware", by Hon. William G. Whitely, published by the Historical Society of Delaware, Wilmington, 1896.

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the Revolutionary soldiers of Delaware acquired the peculiar name of "Blue Hen's Chickens." Captain Caldwell's company is said to have taken on its march some specimens of game chickens from the brood of the blue hen, celebrated in Kent County for their fighting qualities. When not fighting the enemy, the officers and men of this company amused themselves fighting chickens.

While the lists of persons assessed in North and South Murderkill, West Dover, Delaware in 1785 includes the names of Jacob Grewell, John Grewell and John Grewell Jr.,* there is no further record of the widow of Peter Gruwell, nor of his son, Timothy, who was born two years to the day before the signing of the Declaration of Independence, which was the signal for his father to march to his death.

Peter Gruwell was obviously not a Quaker, since he volunteered for military service. The earliest record of the Gruwell family in the Friends records of Kent county is from the year 1789, when Rachel Gruwell, widow of Jonathan, requests that her two children, Elizabeth, born 9 mo. 6, 1777 and John, born 3 mo. 31, 1782 be taken under care of Friends. They are received 5 mo. 23, 1789. The Duck Creek, Kent county, minutes record the disownment of Elizabeth Gruwell on 7 mo. 4, 1798 for marriage by a "hireling minister" to a Mr. Gray. There are no records to indicate that Peter's widow, Sarah, or his son, Timothy, were ever connected with the Friends in Delaware. There is no known record of the marriage of Peter Gruwell and Sarah, but the Delaware Public Archives in Dover contain a record of the marriage of Jacob Grewell to Ann Hinman in 1800, and of Jacob Grewell to Mrs. Cole on August 1, 1797. The names Jacob, Peter, Elizabeth and John repeated themselves so often in the Gruwell family that it is futile to speculate on the relationships between these people and Timothy.

If Timothy Gruwell's mother was a Clement, as family tradition reports, she may have been a daughter of a Samuel Clement who was mentioned in the Duck Creek Friends minutes on 4 mo. 18, 1774. But there is no subsequent record of the Clement family to substantiate this possibility. If Sarah Gruwell came from the Quaker family of Clement, she probably lost her membership for marriage, and never regained it, at least not in Delaware, where she was last known to have lived. Timothy Gruwell appeared before the Kennett, Pennsylvania, meeting on December 15, 1796, and was received into membership, apparently without having previously been a Friend. Where and how he spent the 22 years between the death of his father and his appearance in Kennett is unknown.

On October 15, 1801, Timothy requested a certificate of removal which he obtained on November 12, from Kennett to the Goose Creek meeting in Virginia. Alice Pennock had been brought up in Roanoke County, Virginia, near Bedford County, where the Goose Creek meeting was located. Alice made a trip to Pennsylvania in 1799, as indicated by a

*Sharf "History of Delaware", Vol. II, p. 1146.

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certificate from the Goose Creek meeting to the Kennett meeting, dated 3 mo. 2, 1799. The ancestral home of the Pennocks was in Kennett, and Alice was probably visiting an uncle or other relatives. Timothy Gruwell was presumably at Kennett at the time. Alice Pennock returned to Virginia the same year, bringing a certificate from the Kennett to the Goose Creek meeting, dated 10 mo. 17, 1799, and as noted above, Timothy Gruwell followed in 1801. Timothy and Alice were married on January 6, 1803. The wedding, which was recorded by the Goose Creek meeting, was attended by Alice's parents, William and Mary Pennock, and by her brothers and sisters, John, Hannah, William, Mary, Phoebe and Jane. No member of the family of Timothy Gruwell attended. On April 4, 1805, Timothy, Alice and their little daughter Sarah, obtained a certificate to the South River monthly meeting in Campbell County, Virginia, and lived in that neighborhood for two years. The records of the South River monthly meeting show that a certificate of removal was issued on May 9, 1807 to Timothy Gruwell, with Alice his wife, and daughters Sarah and Mary. This certificate was directed to the Salem meeting in Ohio, and stated that the family was about to move within the limits of that meeting.

Other members of the Gruwell family continued the military tradition. The following names appear as members of the Delaware militia after the Revolution; Laurence Grewell, 1800; Jonathan Gruwell, 1809 and 1810; Isaac Gruwell, 1813. There is a record of Isaac Gruwell, born in 1792, who was a cousin of Peter, but it can only be surmised that Lawrence and Jonathan were also his cousins. In 1827 the Governor of Delaware commissioned Isaac Gruwell as captain of a troupe of horsemen attached to the second brigade.

The Library of the Daughters of the American Revolution in Washington, D.C., has a file of documents concerning Peter and Timothy Gruwell, on the basis of which some of Timothy's descendants have joined that organization. In addition to records already mentioned, the D.A.R. file refers to Timothy Grewell's will, dated April 19, 1847 and admitted to probate on February 22, 1851 in Stark County, Ohio, as Record of the Clerk of Court No. 1445 O.S. The will is said to list the children. A family bible is also mentioned in the D.A.R. file, and the bible is stated to contain a record of the birth of Timothy, son of Peter and Sarah Gruwell, on July 4, 1774, and his death in 1850 in Marlborough, Ohio; also a record of the birth of his wife, Alice, daughter of William and Mary Martin Pennock, on August 26, 1776.

THE BLOODY TOWN OF BOSTON

When the Pilgrim Fathers landed at Plymouth Rock they sought toleration for their own religious ideas but not religious freedom. Less than twenty years after the founding of the first colony, we find them engaged in a most cruel persecution of those whose beliefs differed from the creed of their established church. The Quakers who ventured into Massachusetts and the Puritans who became converts to the new doctrine, suffered more severely than those who remained in Old England. "The Bloody Town of Boston" was the common designation used for that city by the seventeenth century Quakers.

One of the most dramatic incidents arising in the course of these persecutions concerned Provided Southwick, who through marriage to Samuel Gaskill became the ancestor of the New Jersey Gaskills, and was the great-great-great-great-great grandmother of Charles Clement Heacock. Lawrence and Cassandra Southwick had been arrested as Quakers,* and their two younger children, Daniel and Provided thereupon refused to attend the public worship. The parents were banished and died of exposure while Provided and Daniel were ordered sold into slavery to Virginia or Barbadoes. But the sea captains refused to carry them away and the sentence could not be executed. John Greenleaf Whittier used this occurrence as the subject of his ballad "Cassandra Southwick" in which he pictures the mother in the role of the daughter, presumably because Cassandra is a more poetic name than Provided.

The man who bore the chief responsibility for the persecutions was John Endicott, governor of the colony in 1644, 1649, 1651-54, and 1655-65. Sentences of imprisonment, banishment and death were carried out against many Quakers during these years, but the governor had his own peculiar form of punishment:

John Copeland and Christopher Holder coming to Dedham were taken by the Constable to Boston, when brought before the Governor, John Endicott, he said in a rage "ye shall be sure to have your ears cutt off" . . . The sentence was executed in private.**

The barbarous sentence against Copeland and Holder was carried out in September 1658. Authority for it was contained in the following law:

"At a General Court held at Boston, the 14th of October 1657. As

* This occurred in 1657. They had become members of the Puritan church in 1639, and Laurence still had his membership, but Cassandra had apparently lost hers. Soon after admission to the church in 1639 Laurence Southwick was given two acres of land in Salem for manufacturing glass and earthenware. This land was near Gallows Hill, where the witches were burned.

** William Sewall, "History of the People Called Quakers."

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an Addition to the late Order, in Reference to the Coming or Bringing in any of the cursed Sect of Quakers into this Jurisdiction, it is ordered, That whosoever shall from henceforth bring, or cause to be brought directly or indirectly, any known Quaker or Quakers, or other blasphemous Hereticks, into this Jurisdiction, every such Person shall forfeit the Sum of one Hundred Pounds to the Country, and shall by Warrant from any Magistrate be committed to Prison, there to remain till the Penalty be satisfied and paid; and if any Person or Persons within this Jurisdiction shall henceforth entertain and conceal any such Quaker or Quakers, or other blasphemous Hereticks, knowing them so to be, every such Person shall forfeit to the Country forty Shillings for every Hour's Entertainment and Concealment of any Quaker or Quakers, &c. as aforesaid, and shall be committed to Prison as aforesaid, till the Forfeiture be fully satisfied and paid: And it is further ordered, That if any Quaker or Quakers shall presume, after they have once suffered what the Law requires, to come into this Jurisdiction, every such Male Quaker shall for the first Offence, have one of his Ears cut off, and be kept at Work in the House of Correction till he can be sent away at his own Charge; and for the second Offence, shall have his other Ear cut off: And every Woman Quaker that has suffered the Law here, that shall presume to come into this Jurisdiction, shall be severely whipt, and kept at the House of Correction at Work, till she be sent away at her own Charge, and so also for her Coming again, she shall be alike used as aforesaid: And for every Quaker he or she that shall a third Time herein again offend, they shall have their Tongues bored through with a hot iron, and be kept at the House of Correction close to Work, till they be sent away at their own Charge. And it is farther ordered, That all, and every Quaker arising from among ourselves, shall be dealt with, and suffer the like Punishments as the Law provides against foreign Quakers.

EDWARD RAWSON, SECR."

Under this enactment, the same Christopher Holder and John Copeland who were a year later to lose their ears, were imprisoned in 1657, and with them Laurence Southick and Cassandra his wife, who had been their hosts. Besse "Sufferings" relates the incident as follows:

By this additional Law, Laurence Southick and his Wife Cassandra, then Members of the publick Church at Salem were imprisoned for entertaining Christopher Holder and John Copeland: Lawrence was in a short Time discharged, but his wife was detained seven Weeks, and then fined 40 s. for owning a Paper of Exhortation written by the said Holder and Copeland, who being at Salem went to the Place of publick Worship there, and after the Priest had ended his Service, Holder spake a few Words, but was presently pulled backward by the Hair of his Head, and had a Glove and Handkerchief thrust into this Mouth, and so was turned out, and with his Companion carried to Boston next Day, where each of them received thirty Stripes with a knotted Whip of three Cords, the

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Executioner measuring his Ground, and fetching his Strokes with all his Strength, which so cruelly cut their Flesh, that a Woman, at the Sight of it, fell down as dead. After this, they were lockt up in Prison, and there kept three Days without Food, not being allowed so much as a Draught of Water, and were kept so Close, that none might speak with them, lodging on the bare Boards, without Bed or Straw. In this miserable Confinement they remained nine Weeks, without Fire in the cold Winter Season. One Samuel Shattock of Salem, who was present at their Apprehension, endeavoured to prevent their thrusting the Handkerchief into Holder's Mouth, lest it should have choaked him; for which Attempt he was also carried to Boston, and imprisoned till he had given Bond to answer it at the next Court, and not to come at any Quaker Meeting.

About the same Time Richard Dowdney was taken at Dedham, and brought to Boston, having never been there before, yet was also punished with thirty cruel Stripes in the same Manner as the others; and after twenty Days Imprisonment, was sent away, together with Holder and Copeland, with Threats of Cutting off their Ears in case they returned.

These cruelties so affected many of the Inhabitants of this Colony, that they withdrew from the publick Assemblies, and met on the First-day of the Week to worship quietly by themselves, for which they were fined 5 s. per Week, and sent to Prison. This was the Lot of the aforesaid aged Couple Laurence and Cassandra Southick, who, with their Son Josiah, were carried to Boston, sent to the House of Correction, and whipt with Cords, as those before, in the coldest Season of the year, and had also their Goods taken away to the Value of 4 l. 13 s. for not coming to Church.

The same occurance is described in Bishop's "New England Judged":

In 1657, Lawrence Southwick and Cassandra his wife, an aged and grave couple, inhabitants of Salem, Massachusetts, and members of the First church, who for entertaining two strangers, viz: John Copeland and Christopher Holder, were committed to prison at Boston. Lawrence was released as a member of First church to be dealt with by the congregation: but Cassandra was kept in prison seven weeks and then fined forty shillings for owning a paper written by the two aforesaid strangers in reference to the truth and the Scriptures, Governor Endicott putting questions to her to snare her and bring her under the law, which was illegal, said law being enacted to punish any person who should write or hold any heretical papers, said papers were not proved to be heretical but were the truth.

Cassandra had been in trouble a year earlier, and may be presumed to be the first convert to Quakerism in the family. The following are excerpts from Felt's "Annals of Salem":

In July 1656, Cassandra, the wife of Lawrence Southwick, is arraigned

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for absence from worship.

June 29, 1658. Among the persons punished for attending a Quaker Joseph Pope, Anthony Needham, Edward Wharton, Samuel Gaskin, or meeting at Nicholas Phelps' are John, Daniel and Provided Southwick, Gaskill, Henry Trask and wife, Joshua Buffum's wife and son Joseph, . .

A meeting at Phelps' house in the same year, is described by Besse, and while some of the names of those arrested differ, it may be presumed to be the same meeting. It will be noted that Samuel Gaskill was in attendance, and was said to have been imprisoned, but his name does not appear on the letter written from the prison:

About this Time was a Meeting at the House of Nicholas Phelps, in the Woods, about five Miles from Salem: To that Meeting came one Butter, a Commissioner, and violent Persecutor, and observing who were present, some Days after caused Samuel Shattock, Laurence Southick, Cassandra his Wife, Josiah their Son, Samuel Gaskin, and Joshua Buffum, to be apprehended: They were kept Prisoners in a Neighbour's House two Days, and then had before the Magistrates, when one of them asking, How they might know a Quaker? Simon Broadstreet, one of the Magistrates answered, Thou art one for coming in with thy Hat on: Which made the other reply, It was an horrible Thing to make such cruel Laws, to whip, and cut off Ears, and bore through the Tongue for not putting off the Hat. After what was called an examination, the aforesaid six were sent to Boston as Felons and murderers, and there put into the House of Correction, and kept close in the Heat of Summer from their Husbandry and Tillage: After three Weeks Confinment, they represented their Case to the Court in the following Letter, viz.

To the MAGISTRATES at the Court in Salem.

Friends.

Whereas it was your Pleasures to commit us, whose Names are underwritten, to the House of Correction in Boston, although the Lord the righteous Judge of Heaven and Earth is our Witness, that we had done nothing worthy of Stripes or of Bonds; and we being committed by your Court to be dealt withal as the Law Provides for foreign Quakers, as ye please to term us; and having some of us suffered your Law and Pleasures, now that which we do expect is, now to be set free by the same Law, as your Manner is with strangers, and not to put us in upon the Account of one Manner, we were never convicted as the Law expresses. If you had sent us upon the Account of your new Law, we should have expected the Goaler's Order to have been on that Account, which that it was not, appears by the Warrant which we have, and the Punishment which we bare, as four of us were whipped, among whom was one that had formerly been whipt, so now also, according to your former Law. Friends, let it not be a small Thing in your Eyes, the exposing, as much as in you lies, our

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Families to Ruin. It's not unknown to you, the Season, and the Time of the Year, for those that live of Husbandry, and what their Cattle and Families may be exposed unto; and also such as live on Trade. We know, if the Spirit of Christ did dwell and rule in you, these Things would take impression upon your Spirits. What our Lives and Conversations have been, in that Place is well known, and what we now suffer for, is much for false Reports, and ungrounded Jealousies of Heresy and Sedition. These Things lie upon us to lay before you. As for our Parts, we have true Peace and Rest in the Lord in all our Sufferings, and are made willing in the Power and Strength of God, freely to offer up our Lives in this Cause of God, for which we suffer: Yea, and we do find, through Grace, the Enlargements of God in our imprisoned Estate, to whom alone we commit ourselves and Families, for the disposing of us according to his infinite Wisdom and Pleasure, in whose Love is our Rest and Life.

From the House of Bondage in Boston, wherein we are made Captives by the Wills of Men, although made free by the Son of God, John viii, 36. In which we quietly rest, this 16th of the Fifth Month, 1658.

Laurence Southwick, Cassandra Southwick, Josiah Southwick, Samuel Shattock, Joshua Buffum.

This Letter plainly favours of that meek and Christian Spirit, wherewith Sufferers for true Religion undergo their Exercises and Tribulations, and expresses a Sense of that inward Peace and Satisfaction which they enjoy in the Midst of their deepest Trials, witnessing the Truth of that Saying of our Saviour, In the World ye shall have Trouble, but in me Peace.

After this, two of them, Samuel Shattock and Joshua Buffum were released, but the others continued under close Confinement, in the chief Time of the Year for their Occupation, to their exceeding Detriment.

Nicholas Phelps, at whose Home the said Meeting was, being presented at the Court, for appearing with his Hat on, was sent to Ipswich Goal, where he was several Times cruelly whipt, though he was a weakly Man, and crooked, but no Motives of Compassion had any Place with those Persecutors: He was kept there during Harvest, to his great Loss.

After recording the persecutions elsewhere in New England, Besse ("Sufferings" II 197-8) returns to the Southwick family in Boston:

ANNO 1659. Let us now go back again to Boston (or the Massachusetts Colony) where we left in Prison those godly aged Confessors, Laurence and Casandra Southwick, with their Son Josiah. They had left at Home their Son Daniel, and their Daughter Provided; these Children seeing how unchristianly their Parents and Brother were dealt with, were so far from being deterred thereby, that they rather felt themselves encouraged to follow their Steps, and to relinquish the Assemblies of such a persecuting Generation, for which Absence they were fined 10 l. though it was well known they had no Estate, their Parents being already brought

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to Poverty by their rapacious Persecutors. To get this Money the following Order was made in the General Court at Boston, viz.

"Whereas Daniel Southick and Provided Southick, Son and Daughter of Laurence Southick, absenting themselves from the publick Ordinances, have been fined by the Courts of Salem and Ipswich, pretending they have no Estates, and resolving not to work: The Court, upon Perusal of a Law, which was made upon Account of Debts, in Answer to what should be done for the Satisfaction of the Fines, resolves, That the Treasurers of the several Counties, are and shall be fully empowered to sell the said Persons to any of the English Nation, at Virginia or Barbadoes, to answer the said Fines, &c."

Pusuant to this Order, Edward Butter, one of the Treasurers, to get something of the Booty, sought out for Passage to send them to Barbadoes for Sale; but none were willing to take or carry them: And a certain Master of a Ship, to put the Thing off, pretended that They would spoil all the Ship's Company, to which Butter answered, No, you need not fear that, for they are poor harmless Creatures, and will not hurt any Body. The Ship-master replied, Will they not so? And will you offer to make Slaves of such harmless Creatures? Thus Butter was disappointed of his wicked Intentions, and could get no Opportunity to send them away, wherefore, Winter coming on, he sent them Home again to shift for themselves.

Now the blood-thirsty Persecutors began to put in Execution their Law for Banishment on pain of Death. On the 11th of the Third Month 1659, the aforesaid, Laurence and Cassandra Southick, their son Josiah, Samuel Shattock, Nicholas Phelps, and Joshua Buffum, were called before the Court, where they asked the Governour, What it was they required of them, whether the Honour of God, or of themselves? He answered, They who honour those whom God sets over them, honour God. They replied, It was true, but in Obedience to the Law of God they suffered: And farther asked, Whether it were for that Fault they were committed to Prison, before the Law had a Being, and were banisht, or what was it? But the Court answered them not. One of them desired of the Governour, That he would be pleased to declare, before the People the real and true Causes of the Proceedings against them. He answered, It was for contemning Authority in not coming to the Ordinances of God. He also added, that They had rebelled against the Authority of the Country in not departing according to their Order. They answered, They had no other Place to go to, but had their Wives, Children, Families, and Estates to look after, nor had they done any Thing worthy of Death, Banishment, or Bonds, or any of the Things which they had suffered, though they had taken from them above one Hundred Pounds for meeting together. Major-General Denison replied, that They stood against the Authority of the Country, in not submitting to their Laws: That he should not go about to speak much concerning the Error of their Judgments: But, added he, you and we are not able well to live together, and at present

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the Power is in our Hand, and therefore the Stronger must fend off. After this they were put forth a while, and being called in again, the Sentence of Banishment was pronounced against them, and but a Fortnight's Time allowed for them to depart on pain of Death, nor would they grant them any longer Time, though desired: So the said Samuel Shattock, Nicholas Phelps, and Josiah Southick, were obliged to take an Opportunity that presented four Days after, to pass for England by Barbadoes: The aged Couple Laurence and Casandra, went to Shelter-Island, where, shortly after, they died within three Days of each other; and Joshua Buffum departed to Rhode-Island.

At the time of their banishment, Laurence and Cassandra must have been over sixty; their children were seventeen and twenty-one when ordered sold into slavery. Whittier's poem describing the attempted sale of Cassandra (Provided) opens with her giving thanks for her rescue:

To the God of all sure mercies let my blessing rise today,
From the scoffer and the cruel He hath plucked the spoil away;
Yea, He who cooled the furnace around the faithful three,
And tamed the Chaldean lions, hath set His handmaid free!

Her temptation during the preceding night is then described:

All night I sat unsleeping, for I knew that on the morrow
The ruler and the cruel priest would mock me in my sorrow,
Dragged to their place of market, and bargained for and sold,
Like a lamb before the shambles, like a heifer from the fold!

Oh, the weakness of the flesh was there,—the shrinking and
the shame;

And the low voice of the Tempter like whispers to me came;
"Why sit'st thou thus forlornly," the wicked murmer said,
"Damp walls thy bower of beauty, cold earth thy maiden bed?"

• • • • •
"Oh weak, deluded maiden!—by crazy fancies led,
With wild and raving railers an evil path to tread;
To leave a wholesome worship, and teaching pure and sound,
And mate with maniac women, loose-haired and sackcloth bound.

• • • • •
"And what a fate awaits thee!—a sadly toiling salve,
Dragging the slowly lengthening chain of bondage to the
grave! . . ."

But the power of evil is resisted and Cassandra speaks:

I thought of Paul and Silas, within Phillippi's cell,
And how from Peter's sleeping limbs the prison shackles fell,
Till I seemed to hear the trailing of an angel's robe of white,
And to feel a blessed presence invisible to sight.

Bless the Lord for all his mercies!—for the peace and love I felt,

HEACOCK FAMILY HISTORY

Like dew of Hermon's holy hill, upon my spirit melt;
When "Get behind me, Satan!" was the language of my heart,
And I felt the Evil Tempter with all his doubts depart.

The next morning she is taken to the market place:

And there were ancient citizens, cloak-wrapped and grave
and cold.

And grim and stout sea-captains with faces bronzed and old,
And on his horse, with Rawson, his cruel clerk at hand,
Sat dark and haughty Endicott, the ruler of the land.

Then Cassandra speaks:

I cried, "The Lord rebuke thee, thou smiter of the meek,
Thou robber of the righteous, thou trampler of the weak!
Go light the dark, cold hearth-stones—go turn the prison lock
Of the Poor hearts thou hast hunted, thou wolf amid the flock."

Dark lowered the brows of Endicott . . .

.

Then to the stout sea-captains the sheriff, turning said,—
"Which of ye, worthy seamen, will take this Quaker maid?
In the Isle of fair Barbadoes, or on Virginia's shore,
You may hold her at a higher price than Indian girl or Moor."

Grim and silent stood the captains; and when again he cried,
"Speak out, my worthy seamen!"—no voice, no sign replied;

.

Then a sea-captain answers:

"Pile my ship with bars of silver, pack with coins of Spanish gold,
From keel-piece up to deck-plank, the roomage of her hold,
By the living God who made me!—I would sooner in your bay
Sink ship and crew and cargo, than bear this child away!"

.

Cassandra describes Endicott's withdrawal:

I looked on haughty Endicott; with weapon half-way drawn,
Swept round the throng his lion glare of bitter hate and scorn;
Fiercely he drew his bridle-rein, and turned in silence back,
And sneering priest and baffled clerk rode murmuring in his track.

.

Thanksgiving to the Lord of life! to Him all praises be,
Who from the hands of evil men hath set his handmaid free;
All raise to Him before whose power the mighty are afraid,
Who takes the crafty in the snare which for the poor is laid!

.

While the incident has obviously been colored by the poet's fancy,
the accounts previously cited show that it had a basis in fact, and that for

THE BLOODY TOWN OF BOSTON

a moment the fate of one person who forms a link in the chain of descent we are tracing depended on the humanity of a sea-captain. After her escape from the sentence, Provided Southwick is not heard from in connection with further persecutions, nor is Samuel Gaskill, whom she married. They were apparently allowed to raise their family in peace.

We have seen that Josiah Southwick, brother of Provided, and Samuel Shattock were banished in the year 1659. Their return is related by Besse:

ANNO 1661: About this Time Josiah Southick, whose Banishment we have mentioned before, returned Home again from Old-England: He appeared manfully at Boston, in the Face of his Persecutors, and was clapt up in the House of Correction there, for about nine Weeks; Then he was brought before a Court of Assistants in September 1661, where the Governour told him, that He was to have been tried for his Life, but that they had made a late Law to save his life, which, he said, was a Mercy to him. Josiah asked them, Whether they had not as good take his Life now, as to whip him after their Manner, twelve or fourteen Times at a Cart's Tail, through their Towns, and then put him to Death afterward. They answered him with a Flout, that Perhaps by that Time an Order might come to save his Life; for they were under some Apprehensions of such an Order from the King, which came not long after, and was thought to have saved the Lives of him and many others, whom they would otherwise have proceeded to destroy. Then they passed Sentence upon him, and issued the following Order for its Execution, viz.

"To the Constables of Boston.

"You are by Virtue of an Order of the Court of Assistants, held at Boston the 3d Instant, required to repair with the Executioner unto the Prison, and there forthwith take the Person of Josiah Southick, a banished Quaker, and the Executioner is to take him, and to strip him to the Girdle upward, and to tie him to a Cart's Tail, and whip him ten Stripes out of Boston, and deliver him to the Constable of Rocksbury, who is also to cause him to be tied to the Cart's Tail, and to whip him through Rocksbury with ten Stripes as aforesaid, and then deliver him to the Constable of Dedham, who is also required to whip him at the Cart's Tail with ten Stripes as aforesaid, and to discharge him out of our Jurisdiction. Make your several Returns on the Backside of the Warrant to the Secretary forthwith. Dated at Boston the 9th of September 1661."

Sentence being given, Josiah, with his Arms Stretched out, and his Hands spread before them, said, Here is my Body, if you want a further Testimony of the Truth I profess, take it and tear it to pieces, it is freely given up, and for your Sentence, I matter it not. And indeed, he said, Their Sentence was no more terrifying to him, than if they had blown a Feather in the Air, and said, Take heed it hurteth him not. And surely Tongue cannot express, said he, nor declare the Goodness and Love of God to his suffering People. And while Part of the Sentence was exe-

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cuted upon him at Boston with much Cruelty, he Sang to the Praise of God, declaring, they that know God to be their Strength, cannot fear what Man can do. He was whipt again the same Night at Rocksbury, and the next Morning at Dedham, the Executioner doing his Office with all possible Severity. From thence he was carried fifteen Miles from any Town into the Wilderness, and there discharged. Nevertheless he returned with a Friend that accompanied him, and though his Body was miserably torn with Stripes, yet the Power of the Lord supporting him, he travelled above thirty Miles that Night, and came to his own Home .

By this Time Application having been made to the King, the following Letter from him was obtained, viz.

"Charles R.

"Trusty and Welbeloved, we greet you well. Having been informed that several of our Subjects among you, called Quakers, have been and are imprisoned by you, whereof some have been executed, and others (as hath been represented to us) are in Danger to undergo the Like: We have thought fit to signify our Pleasure, in that Behalf for the future, and do require, that if there be any of those People called Quakers amongst you, now already condemned to Suffer Death, or other Corporal Punishment, or that are imprisoned, or obnoxious to the like Condemnation, you are to forbear to proceed any farther, but that you forthwith send the Said Persons (whether condemned or imprisoned) over to this our Kingdom of England, together with their respective Crimes or Offences laid to their Charge, to the End such course may be taken with them here as shall be agreeable to our Laws, and their Demerits. And for so doing, these our Letters shall be sufficient Warrant and Discharge. Given at our Court at Whitehall, the 9th Day of September 1661, in the thirteenth Year of our Reign.

"Subscribed, To our Trusty and Welbeloved John Endicot Esq; And to all and every other Governour or Governours of our Plantation of New England, and of the Colonies thereunto belonging, that now are, or hereafter shall be: And to all and every the Ministers and Officers of our Said Plantation and Colonies whatever, within the Continent of New England.

"By His Majesty's Command.

Wil. Morris."

In procuring the aforesaid Letter or Mandamus from the King, Edward Burroughs was a principal Instrument, for when the News of W. Leddra's Death came to the Ears of the Friends at London, and of the Danger many others of their Persuasion were in, they were very much concerned, especially the Said Edward Burroughs, who speedily repaired to the Court, and having got Access to the King's Presence, told him, There was a Vein of innocent Blood open'd in his Dominions, which if it were not stopt might over-run all. To which the King replied, But I will stop that Vein.

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Then Burroughs desired him to do it speedily, for there was Danger of many others being soon put to Death. The King answered, As speedily as you will; and ordered the Secretary to be called, and the Mandamus to be forthwith granted. A few Days after, Edward Burroughs went again to the King, desiring Dispatch of the Business. The King said, He had no present Occasion to send a Ship thither, but if they would send one, they might as soon as they would. The King also granted his Deputation to Samuel Shattock, who had been banished thence, to carry his Mandamus to New-England. Whereupon an Agreement was made with Ralph Goldsmith, one of the said People called Quakers, and Master of a good Ship, for 300 l. to sail forthwith. He immediately prepared for his Voyage, and in about six Weeks arrived in Boston Harbour, on a First-day of the Week. The Townsmen seeing a Ship with English Colours, soon came on board, and asked for the Captain? Ralph Goldsmith told them, He was the Commander. They asked, whether he had any Letters? He answered, Yes? But withal told them, He would not deliver them that Day. So they returned on shore again, and reported, that There were many Quakers come, and that Samuel Shattock (who they knew had been banished on pain of Death) was among them. But they knew nothing of his Errand or Authority. This all was kept close, and none of the Ships Company suffered to go on shore that Day. Next Morning Ralph Goldsmith, the Commander, with Samuel Shattock, the King's Deputy, went on shore, and sending the Boat back to the Ship, they two went directly through the Town to the Governour's House, and knockt at the Door: He sending a Man to know their Business, they sent him Word, that Their Message was from the King of England and that they would deliver it to none but himself. Then they were admitted to go in, and the Governor came to them, and commanded Samuel Shattock's Hat to be taken off, and having received the Deputation and the Mandamus, he laid off his own Hat; and ordering Shattock's Hat to be given him again, perused the Papers, and then went out to the Deputy Governour's, bidding the King's Deputy and the Master of the Ship to follow him: Being come to the Deputy-Governour, and having consulted him he returned to the aforesaid two Persons, and said, We shall obey his Majesty's Command.

Thus did Samuel Shattock return from banishment under sentence of death in the role of the King's mesenger to humilitate the persecutor, and bring relief to the suffering. Besse relates that Endicott tried to resume the persecutions as soon as he dared, and complete relief was secured only upon the selection of another governor. The retribution visited upon Endicott is related in "Sufferings" (II.270):

ANNO 1679. John Endicott, Governour of the Massachusetts Colony, a principal Promoter of the Persecution there; soon after he had signed a Warrant for the barbarous whipping of Edward Wharton, herein before mentioned, was visited with a filthy and loathsom Disease, so that he stunk alive, and died with Rottenness. It was observed, at the Time when

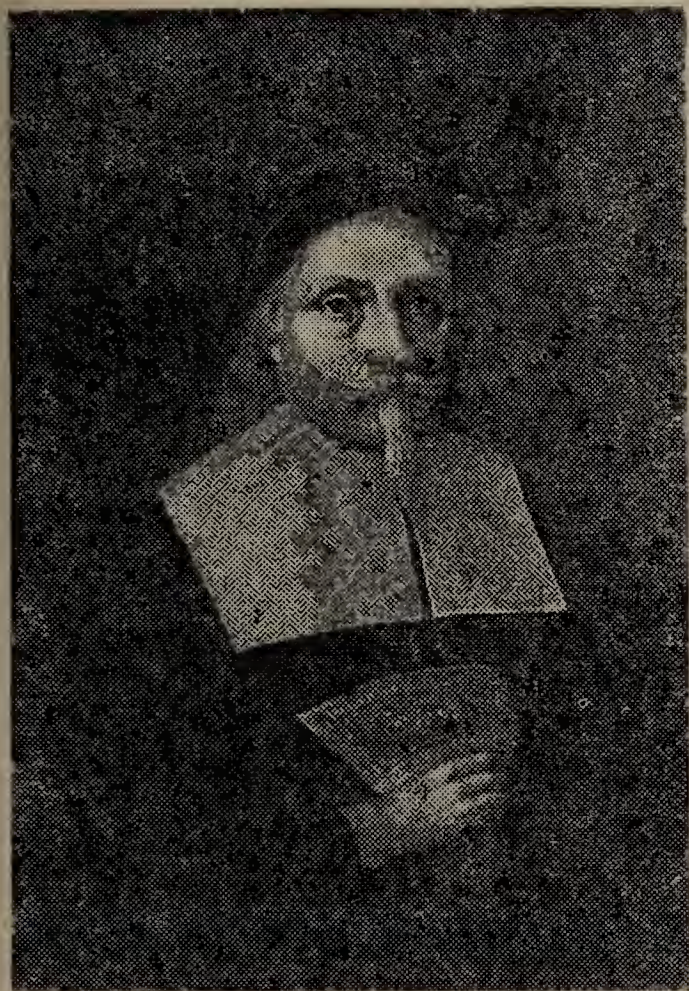
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this Governour lay on his Death-bed, the common Executioner, or Hangman, who by his Commands had imbrued his Hands in the Blood of the Innocent, was also cut off, and died in great Horror of Mind, and Torment of Body. Their deaths thus concurring, were remarked by some, who said, Who would have thought the Head and Tail should go so near together!

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In the year 1262 a charter was granted to a nobleman by the name of de Moelys for the Manor of Itton alias South Tawton in Devonshire, England. This charter specified that an annual quit-rent of ten shillings and six pence was due the Lord of the Manor from the estate of Yondecote.

This name was probably a combination of "yonder" and "cote," meaning further homestead, as hither-cote (Heathcote) means nearer homestead.



GOVERNOR JOHN ENDICOTT
of the Massachusetts Bay Colony

Just sixty-five years later there is a record of a John Endicott in possession of this estate. Johannes de Ynndecote, as the name was then spelled, was assessed ten pence in the Devon Lay Subsidy Rolls of 1327 on his South Tawton lands. The Lady of the Manor, Alicia de Moelys, was assessed two shillings. In the next century (1448) John Yendecote alias Bittbear, Alicia his wife and Henry his son had an estate in the parish of Wynelegh near South Tawton. Another record shows that Alice, widow of Richard Yendecote of South Tawton, brought proceedings in chancery to recover a 360 acre estate. This occurred between the years 1460 and 1483.

In 1528 the accounts of a church warden in Chagford, Devonshire, mention that John Endecote, who had just acquired the estate of Mydell Park, gave a share of his lands to the church. This John Endecote had two sons, Henry, who lived about 1515 to 1595, and a younger son, John. Henry married Margery, daughter of William Halse of Crediton, and inherited valuable tin mines and smelters. Thus the Endicotts added mineral and industrial wealth to their already rather extensive landed estates.

Henry and Margaret Endecote had four children, John born about 1541, died 1635-6, whose wife was named Johane, and who is believed to have been the grandfather of Governor John Endecott of Massachusetts; and three younger children: William, died 1630; Elizabeth, married John Downe; and Joan. Henry Endecote's son John had four sons; Thomas, who died in 1621 leaving a widow named Alice; Robert; William and Richard. The eldest, Thomas, had three children: John Endecott, the governor; Gregory and Margaret.

HEACOCK FAMILY HISTORY

When John Endecote, grandfather of the governor, died in the year 1635-6, his eldest son Thomas was no longer living, and his lands and mining properties were left to his younger sons. The grandchildren received only 40 shillings. Under English practice estates descended through the eldest sons, and Governor John Endecott, the eldest son of the eldest son, was therefore deprived of his rightful inheritance. He apparently contested his grandfather's will and lost.

The foregoing history of the Endicott family is taken from a little book published early this century by Sir Roger Lethbridge, entitled "The Devonshire Ancestry and Early Home of the Family of John Endicott." The early records are doubtless correct and indicate the origin of the family and the name. The connection of the governor with the Chagford line is not definitely established, but Lethbridge, after considering all the documentary evidence believes that it can be "fairly assumed" that Governor John Endicott was born either at Drewston in Chagford or at nearby Stoke-on-Teignhead about 1589, the eldest son and heir of Thomas Endecott, who was buried at Chagford in 1621.

Lethbridge also concludes that the future governor "in early life came under the influence of the great Puritan divine, the Rev. John White of Dorchester and that he became, probably on this account, alienated from his grandfather and was disinherited by him. Perhaps for the same reason he fought for the Protestant religion against the Spaniards in the Low Countries." This would indicate that John Endecott fought in the early years of the Thirty Years War (1618-1648) possibly with the rank of captain, since he was frequently referred to by this title in Massachusetts.

In the year 1628, John Endecott was back in England and was married to Anna Grover. He joined the five other wealthy Puritans* in the purchase of a grant from the Plymouth Council for the settlement of Massachusetts Bay. This grant was later confirmed by the Charter of Massachusetts, granted by Charles I. The task of establishing the colony in accord with the grant was assigned to John Endecott. He embarked from Weymouth June 20, 1628 on the ship Abigail, with his wife and a small group of planters, arriving at Naumkeag in New England on September 6.

This group was not the first to land in Massachusetts: the Mayflower had brought the Pilgrims to Plymouth eight years earlier, and a colony under Roger Conant was in possession of Naumkeag when Endecott arrived. After some argument the older settlers amicably accepted the authority of Endecott, and in commemoration of this peaceful settlement Naumkeag was renamed with the Hebrek word for peaceful—Salem.

From 1628 to 1630 John Endecott was the head of his little colony of fifty or sixty souls at Salem, out of which the Commonwealth of Massachusetts grew. On June 12, 1630 the ship Arabella arrived at Salem bearing the Royal Charter of Massachusetts and John Winthrop, who

* Although disinherited by his grandfather, John Endecott had probably inherited from his father, who died seven years earlier.

THE ENDICOTT FAMILY

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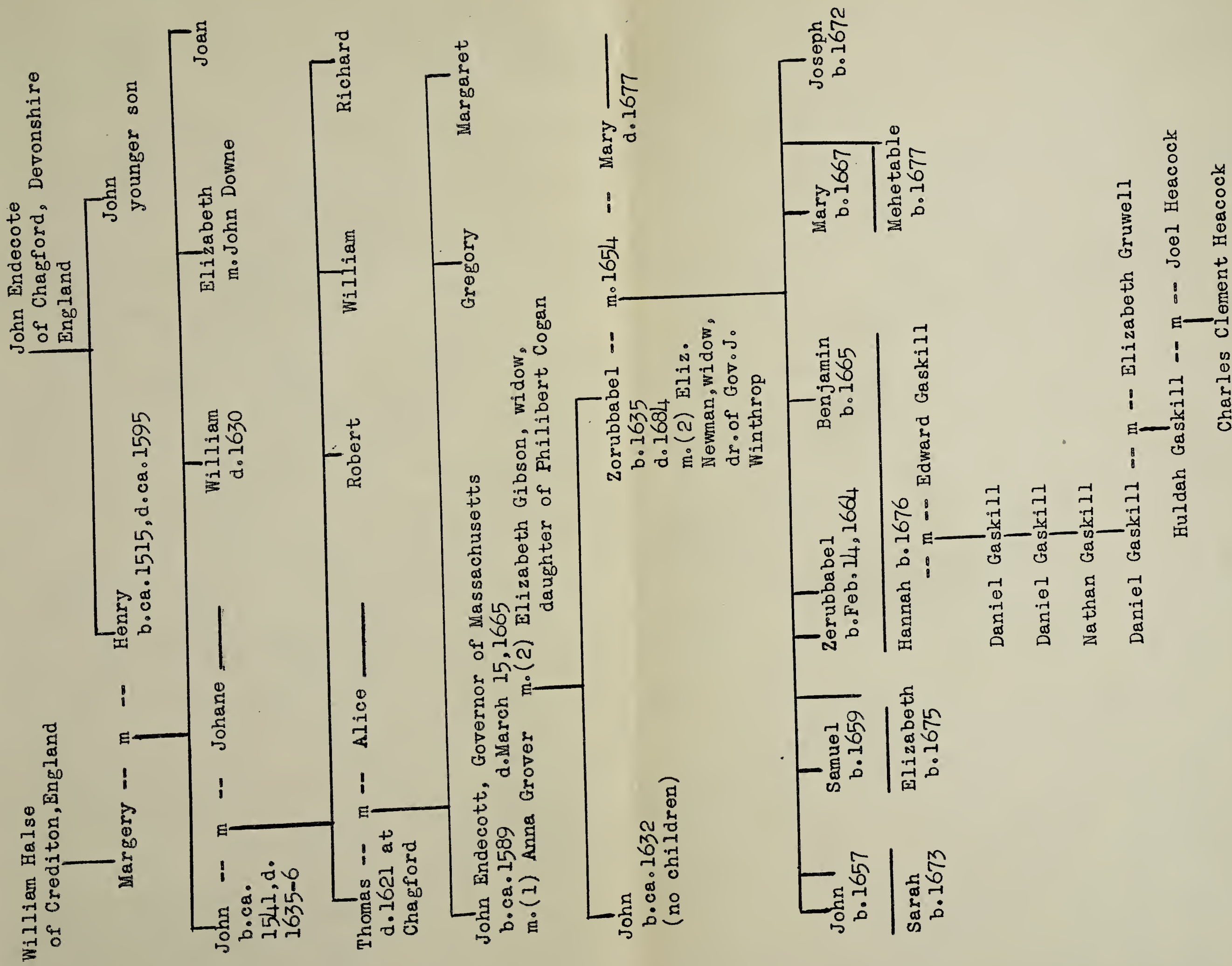
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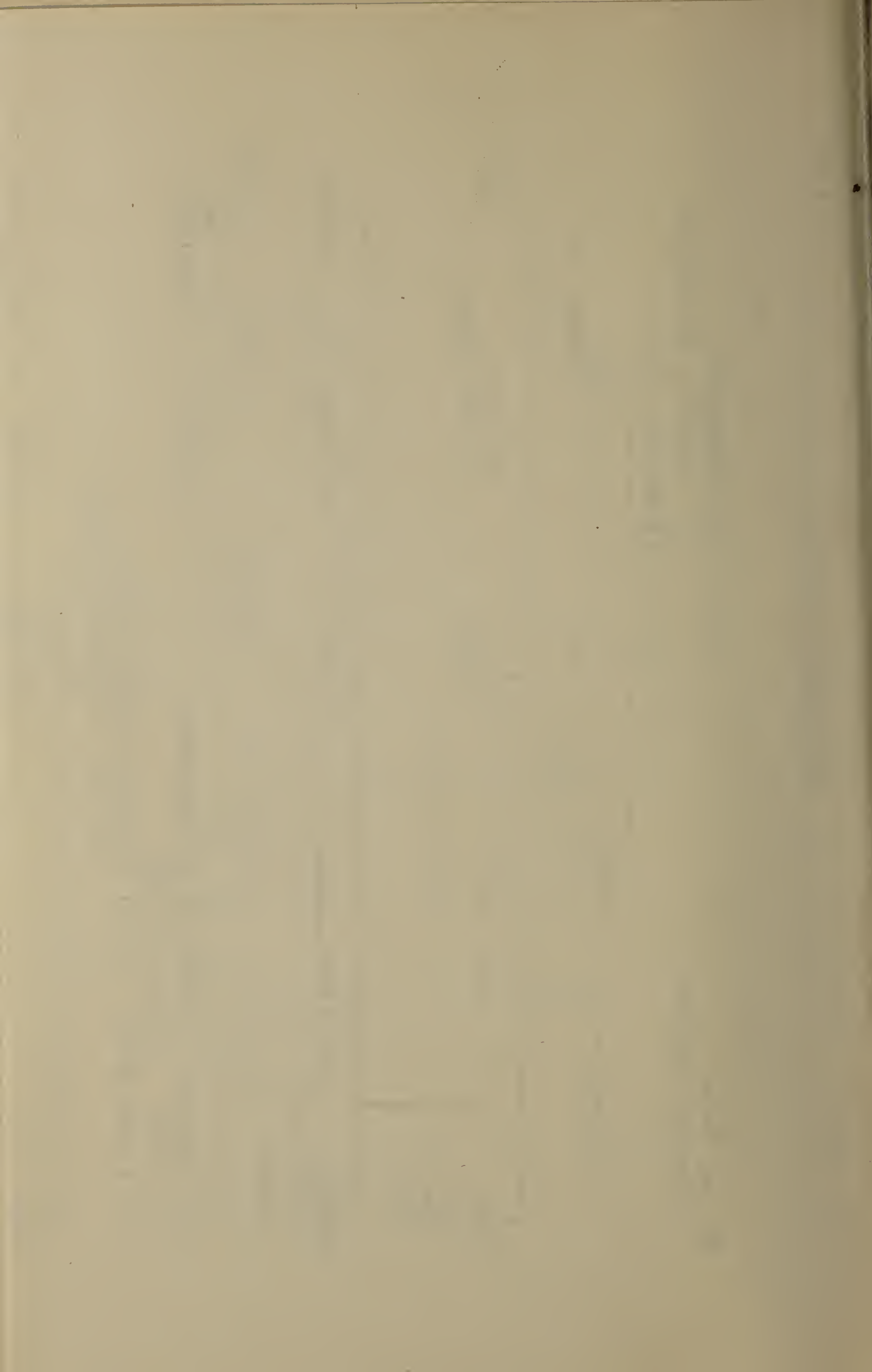
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THE ENDICOTT FAMILY

had been designated as governor. During the following weeks several other vessels arrived, bringing in all about a thousand new settlers. Withrop took over Endecott's authority.

While John Endecott was not elected governor until the annual election of 1644, he occupied various vital civil and military positions from the initial days of the colony until his death. He was except for a few years always an Assistant, or member of the governing council. Unlike Winthrop, he wrote little, and the histories of New England give no detailed appraisal of his character. He was, however, responsible in no small part for the founding of Massachusetts and for the early direction which its life took. The intolerance of its Puritanism may be in part a reflection of Endecott's personality. He wrote in 1629 regarding this religious system* "it is, as far as I yet gather, no other than is warranted by the evidence of truth, and the same which I have professed and maintained ever since the Lord in mercy revealed himself to me." In his actions Endecott was harsh, ruthless and sometimes impulsive. One of his first acts was the expulsion of two influential members of the colony, who ventured to adhere to the Church of England and set up a separate worship in Massachusetts. He received a mild rebuke from his company in England in a letter referring to "undigested counsels too suddenly put in execution."

The early days of Salem were not pleasant or easy, and may have required a leader of Endecott's temperament. Conditions which Winthrop and his companions found in 1630 were desperate. "More than a quarter part of their predecessors at Salem had died during the previous winter, and many of the survivors were ill or feeble. . . . There was a scarcity of all sorts of provisions, and not corn enough for a fortnight's supply after the arrival of the fleet. . . . Sickness soon began to spread, and, before the close of autumn, had proved fatal to two hundred of this year's emigration."** Endecott's wife was among those who died soon after his arrival, and he married again on August 17, 1630 to Elisabeth Gibson, said to be from Cambridge, England, who probably came to America with Winthrop. The New England Historical and Genealogical Register states that she was probably a widow, the daughter of Philibert Cogan, Esquire, of Chard in Somerset, whose other daughter married Roger Ludlow.

In May of 1631 Endecott was fined forty shillings for assault and battery. In writing to Winthrop, Endecott explained the incident: "Sir, I desired the rather to have been at Court, because I hear I am much complained on by goodman Dexter, for striking him. I acknowledge I was too rash in striking him, understanding since that it is not lawful for a justice of peace to strike. But if you had seen the manner of his carriage, with such daring of me with his arms on kembow, &c. It would have provoked a very patient man." In 1634 Endecott was again in trouble, this time for defacing the King's ensign, by causing to be cut from it the cross of St. George. Winthrop revealed the motive: "Much matter was made of this,

*See Palfrey's History of New England, Vol. I, p. 296.

**Palfrey, Vol. I, p. 315.

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as fearing it would be taken as an act of rebellion, or of like high nature, in defacing the king's colors; though the truth were, it was done upon this opinion, that the red cross was given to the king of England by the Pope, as an ensign of victory, and so a superstitious thing, and a relic of Antichrist."* A committee of four magistrates considered Endecott's act, and they found "his offence to be great, namely rash and without discretion, taking upon him more authority than he had. . . ." He was disabled from holding any public office for one year.

After the death of John Winthrop in 1648, Endecott was again elected governor, and he was reelected to the post every year, with the exception of two, until his death in 1665. This was the period of the persecution of the Quakers in Boston, but it was also a critical period for the colony, and the success of Endecott's government in meeting the threats to its people's liberties should not be forgotten. As governor, Endecott was interested in the conversion of the heathen Indians, as indicated by the following extracts from his letter to the president of the Corporation for the Promoting the Gospel among the Heathen in New-England:**

I Esteeme it not the least of Gods mercies that hath stirred up the hearts of any of the people of God to be instrumentall in the inlarging of the kingdome of his deare Sonne here amongst the Heathen Indians, which was one end of our comming hither; and it is not frustrated, it was prophesied of old, and now begins to be accomplished, Psal. 2,8. . . . The Foundation is layd, and such a one that I verily believe the gates of Hell shall never prevaile against it. . . . Truly Gentlemen, had you been eare and eye-witness of what I heard and saw on a Lecture-day amongst them about three weekes since, you could not but be affected therewith as I was. To speake truely I could hardly refraine tears for very joy to see their diligent attention to the word first taught by one of the Indians, who before his Exercise prayed for the manner devoutly and reverently (the matter I did not so well understand) but it was with such reverence, zeale, good affection, and distinct utterance, that I could not but admire it; . . . " After a quarter hour of prayer and a half hour sermon by an Indian convert, John Eliot "who was the first Minister the Lord stirred up to promote this worke" taught in the Indian tongue for three quarters of an hour, and Psalms were sung in the Indian language to an English tune. Endecott remarks: " . . . the Indians, which were in number men & women neere about one hundred, seemed the most of them so to attend him (Eliot) . . . as if they would loose nothing of what was taught them, which reflected much upon some of our English hearers." Endecott had ridden from his home about forty miles to attend this service. His letter was dated "Boston the 27th of the Eighth 1651."***

*John Winthrop, History of New-England, Vol. I, p. 146.

**Published in a little collection "Strength out of Weakness or a Glorious Manifestation of the Further Progress of the Gospel among the Indians in New-England"

***The Puritans sometimes avoided use of names of months and days for the same reasons advanced by the Quakers.

THE ENDICOTT FAMILY

While only quotations bearing directly on John Endecott have been cited, they do not give a complete picture of the man. His position in New England affairs was so prominent, that a thorough study of its history would be necessary to understand his character and accomplishments. Many things would be found to offset the unfavorable impression which quoted passages may have made on the present day reader. He was as staunch and fearless in the defense of his friends as he was ruthless in the persecution of his enemies. When two of the regicides, colleagues of Gregory Clement, sought refuge in New England, he apparently proposed to the Court that Massachusetts protect them against a vengeful king. While the government did not agree, his position as governor permitted him to withhold the cooperation which the king's agents would have required to apprehend them.

Henry Wadsworth Longfellow wrote a play entitled "John Endecott," which deals with an estrangement between the governor and his eldest son, who sympathizes with his father's victims. The conclusion of the play depicts the death of the governor:*

Endecott speaks:

O lost, O loved; wilt thou return no more?
O loved and lost, and loved the more when lost!
How many men are dragged into their graves
By their rebellious children! I now feel
The agony of a father's breaking heart
In David's cry, "O Absalom, my son!"
.

Oh Absalom, my son! I feel the world
Sinking beneath me, sinking, sinking, sinking!
Death knocks, I go to meet him! Welcome, Death!

Endecott falls dead, and Bellingham, his successor as governor, pronounces his epitaph:

O vastly sight! Like one who has been hanged!
Endecott! Endecott! He makes no answer!
.

How placid and how quiet is his face,
Now that the struggle and the strife are ended!
Only the acrid spirit of the times
Corroded this true steel O, rest in peace,
Courageous heart! Forever rest in peace.

Endecott died on March 15, 1665 and left will dividing his property between his two sons, both born to his second wife. John, born about

*Compare Besse's account of Endecott's death. The trouble between father and son and the son's sympathy for the Quakers may be only the product of the poet's imagination.

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1632 had no children, and the Endicott family in America is descended from the younger son, Zerubbabel. This name, which is continued in the Gaskill family, appears to be unique, but it is not surprising that the God-fearing governor would choose the name of this Old Testament character for his son.

Governor Endecott's will, made the second of the third month 1659 leaves much real estate to his sons, the elder receiving a double portion, and the personal property going to the widow. The following are a few interesting passages from the will:

Also I give vnto John Endecott & Zerubbabel all the Land wch was given me by the twoe Sachems of Quinebaug: my Eldest sonne to have a Double portion thereof.

Itm I give to my grandchild John Endecott Zerobabel his sonne, Ten pownds wch is to be payed him when he is one & Twentie yeares of age. Also that Land I have bequeathed vnto my twoe sonnes in one place or another my will is that the longer liver of them shall enjoy the whole except the Lord send them children to inherit it after them.

Itm I give vnto Mr. Norrice teacher of the Church at Salem xls. & to Mr. Wilson pastor of Boston xls. & to Mr. Norton, teacher xls.

Itm. I give to the poore of Boston fflower pounds to be disposed of by the Deacons of the Church. John Endecott (seal)

The inventory of Endecott's estate showed a value of about 1600 pounds, a considerable fortune for early colonial days. Besides the real estate, various weapons, gold and silver articles, an old mare and other farm stock, the inventory lists "five barreles of sidar at farmr Porters leakt out to 4 & on half."

Zerubbabel Endecott was a physician and surgeon. He was born in or about the year 1635, second son of Governor John Endecott and his second wife, Elizabeth. Where he received his medical education is not known, but he undoubtedly followed the custom of the times and read medicine in the home of some physician, and accompanied him to visit patients. His brother John appears to have been a doctor also, as the Massachusetts archives for 1668 preserve a bill he sent in the amount of five shillings for a "vomit and attendans" on one John Clarke, "weak and sike by reason of a scurvey and dropsy." There are a few entries in the public records concerning Zerubbabel Endecott. In 1659 he and his brother John were fined for excessive drinking. He was admitted as a freeman in 1665, and was an ensign in the Salem militia in the same year. In 1676 he was a member of a jury which held inquest on the body of Jacob Goodale, servant of Giles Corey, after his sudden death. It appeared that the man was "almost a Natural Fool." The body was badly bruised and Mr. Endecott performed a post mortem, finding "clodders of Blood" about the heart.

THE ENDICOTT FAMILY

Most of these facts about Zerubbabel Endecott's life have been taken from the introduction to a little book he wrote, and which was published in Salem in 1914 from the old manuscript. The book is entitled "Synopsis Medicinae or a Compendium of Galenical and Chymical Physick Showing the Art of Healing according to the Precepts of Galen & Paracelsus Fitted universally to the whole Art of Healing." The old manuscript bears the name of Zorubbabel Endecott and the date 1677. It contains some thirty pages of directions for the mixing and application of medicines for the cure of many diseases, and also for the performing of surgical operations. Some samples of its contents follow.

For ye Colik or Flux in ye Belly

1 the powder of Wolves guts

2 the powder of Bores Stones

3 oyle of Wormwood a drop or 2 into the Nauell

4 3 drops of oyle of Fenil & 2 drops of oyle of mints in Conserue of Roses or Conserue of single mallows, if ye Paine be extream Vse it a gaine, & if need Require aply somthing hott to the belly

For Vometing & Loosnes in Men Women & Children

Take an Egg break a Little houe in one end of it & put owt ye white then put in about $\frac{1}{2}$ spoonfull of baye salt then fill vp the egg with strong Rom or spirits of wine & sett it in hott ashes & Lett it boyle till ye egg be dry then take it & eat it fasting & fast an hour after it or drink a Little distilled waters of mint & fenill which waters mixed together & drank will help most ordinary Casses cr

For a Person that is Distracted If it be a Woman

Tak milk of a Nurse that giues suck to a male Child & also take a hee Catt & Cut of one of his Ears or a peece of it & Lett it blede into the milk & then Lett the sick woman Drink it doe this three Times

For the Shingles

Take howse leeke Catts blod and Creame mixed together & oynt the place warme or take the moss that groweth in a well & Catts blod mixed & so aply it warme to the plase where shingles be

For Sharpe & Dificult Travel in Women with Child by JC

Take a Lock of Vergins haire on any Part of ye head, of half the Age of ye woman in travill Cut it very smale to fine Pouder then take 12 Ants Eggs dried in an ouen after y bread is drawne or other wise make them dry & make them to pouder with the haire, give this with a quarter of a

HEACOCK FAMILY HISTORY

pint of Red Cows milk or for want of it give it in strong ale wort

For ye Toothe Ache

Take a Litle Pece of opium as big as a great pinnes head & put it into the hollow place of the Akeing Tooth & it will give preasant Ease, often tryed by me apon many People & never fayled Zerobabel Endecott

Zerubbabel Endecott was first married in 1654 and his wife's name was Mary, but her maiden name is unknown. Ten children were born before her death in 1677. A year or so later he remarried, taking as his second wife the widow of the Rev. Antipas Newman, who was a daughter of Governor John Winthrop of Connecticut, and a granddaughter of Governor John Winthrop of Massachusetts. There appear to have been no children born to his second wife. At his death in 1684, Zerubbabel Endecott left to his son John, who was also a physician "al my Instruments and books of phisicke and chirurgery." The inventory of the estate listed the instruments: "a case of lances, 2 Rasors, a box of Instruments . . . a saw with six Instruments for a Chirurgion, a curb bit . . . " As was usual, the bulk of the estate went to the sons, the daughters receiving fifty pounds each: "I give vnto my five daughters (viz) Mary Sarah Elisabeth and Hanna and Mehetabel to each of them fifty pounds to be payd vnto them by my Executors . . . " The inventory of the estate showed that Zerubbabel's property was worth 2726 pounds and 13 shillings. He had become almost twice as wealthy as his father.

"The Endicott Family"* published in 1847 gives the names and dates of birth and some other information concerning the children of Zerubbabel Endecott: John born 1657, Samuel born 1659, Zerubbabel born February 14, 1664, Benjamin born 1665, Mary born 1667, married August 2, 1685 to Isaac Williams, Joseph born 1672, Sarah born 1673, probably married a Mr. Brown, Elisabeth born 1675, married Nathaniel Gilbert, Hannah born 1676, married Edward Gaskill, and Mehetable born 1677, died unmarried in 1698. These birth dates are probably taken from family records, as they vary slightly from the Salem baptismal registers.

*This book says the name was spelled "Endecott" for three generations in America, "Endicott" thereafter.

THE GASKILL FAMILY*

New England's forests provided abundant supplies of lumber excellent for ship building, and less than a year after Governor Winthrop's arrival the Salem settlers began to utilize this resource. The first ship they built was of thirty tons burden, and upon its completion in 1631, Winthrop named it "The Blessing of the Bay." During the following few years, vessels of several hundred tons were built at Boston, Dorchester and Salem. Thus was the foundation laid for the American maritime tradition: the Yankee Clippers and United States Navy. What part Edward Gaskell (also spelled Gaskin and Gascoyne) played in this development is not known, but he may have helped build that first American ship, as he was a ship carpenter, and was living in Salem as early as 1636.

While there is no record of Edward Gaskell's origin in England, it may be that he, like most other early Massachusetts settlers, came from a Puritan family. A dictionary of the early settlers states that Gascoyne, Gaskin and Gaskell were derived from an old Gaelic word "gaisgell," meaning valorous, and that Edward Gaskell came from an old English family. There is a hamlet of Gaisgill in Tebay, Westmoreland, near the Yorkshire border, and the Poll Tax Lists for the West Riding of Yorkshire for the year 1379 contain the names of Alicia de Gasegill, Agnes de Gasegill, Johannes Gayesgill, Robertus Gayesgill and Katerina de Gasegill, according to "Dictionary of English and Welsh Surnames" by Charles Wareing Bardsly, published in 1901. On the other hand "The Norman People," published in London in 1874 states that Gascoyne or De Gascoigne, from which Gaskin is said to have developed is an old Norman name. William de Gasconia and Geoffry de Gasconia were mentioned in records from the year 1209 and 1210, and in 1266 Ismenia, widow of Philip le Gascoyn paid a fine in the county of Salop. Another Philip le Gascoyn brought a suit in the same county in 1254. An ancient family of this name was seated near Coutances in Normandy, France, where Gerard de Gasconia owned land in 1180. "The Norman People" distinguishes another family of Gaskell or Gaskill, which took its name from a village of Gascul, Vascoeul or Wascuil near Andelys, Normandy, where Gilbert de Wascuil lived in 1180 and 1195. In England, Ingelram de Wascuil obtained a pardon in Warwick in 1130, and William de Wascuil was living in 1119.

*Most of this chapter, with the exception of the opening paragraphs, certain of the references to the Endecotts and the Southwicks, and the final paragraphs relative to the descent from Daniel and Martha, have been written by Nelson B. Gaskill of Washington, D.C., a native of Mount Holly. Mr. Gaskill has studied the family for years, and has prepared a manuscript history of the Gaskills in New England and New Jersey, which goes far beyond the scope of this book. Nelson Gaskill's descent is from 1) Edward Gaskill; 2) Benjamin m. Jan. 16, 1738 Mary Dennis; 3) Joseph m. 9 mo. 1769 Sarah Bishop; 4) Joseph m. Feb. 19, 1804 Sarah Stockton; 5) Asa m. Oct. 22, 1848 Ann Burr; 6) Joseph H. m. Dec. 26, 1872 Ellie S. Logan; 7) Nelson B. Gaskill, second son, unmarried.

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These accounts of the early origin of the family are too conflicting to permit any conclusions. In the sixteenth century there are several records which may refer to the more immediate English ancestors. In the Prerogative Court of Canterbury in the year 1591 the will of Edward Gaskin, gentleman, was probated. He was of "Grayes Inn, Middlesex Barnehan Suffolk." In 1616 the will of Edward Gaskyn (alias Hodges) of Hornchurch, Bedfordshire was proved in the same Court. Either of these might have been the father or grandfather of Edward Gaskell of Massachusetts, although it might be questionable whether the son of an English gentleman would become a ship carpenter. The will of another Edward Gaskell was recorded among Lancashire Wills at Richmond in 1560, according to Bardsly's book. The Canterbury records include many others of the name, including a mariner, William Gascoyne of Wapping Wall, Stebenheath, Middlesex, whose will was proved in 1614.

The name of Gaskon, Gasken, Gascoine also appears in the publications of the Huguenot Society of London, among the sixteenth century refugees from France and the Low Countries. The following typical entries are from tax lists of foreigners in England, published by the Huguenot Society:

Lay Subsidies Surrey

Assessment 27 February 5 Edward VI (1551) of the third payment of a Relief

Burgus de Southwarke—Seynt Savyeors Parysh

Straungers within the seyde Parysshee—John Gascoyne, vi li - vi s.

The Lybertye of the Clyncke—Straungers there, howsehollders

John Gaskon xx s.—xij d.

The fact that the Massachusetts settlements were composed of English Puritans makes the Huguenot descent seem less probable. Edward Gaskell probably came from one of the old English families.

In the records of the Town of Salem in the Colony of Massachusetts Bay, for the year 1636, appears the name of Edward Gaskoyne as the recipient of a grant of land. This was the usual concession made to an accepted settler in the Colony. But when Edward had come to Salem or whence he came or how he came, there is no record.

His name does not appear in any known list of passengers from Old England to the Massachusetts Bay colony. Disappointing as this is, it signifies nothing, for the fact is not uncommon. Actually less than a third of the English emigrants to America of this period, can be directly connected with a specific vessel and arrival date. While it was necessary under contemporaneous laws of England, that emigrant passenger lists be made and checked as to permission to sail, there was no requirement that the lists be preserved. And many of them disappeared in the course of time. There was also, a considerable surreptitious traffic in emigrants of

THE GASKILL FAMILY

HEACOCK FAMILY HISTORY

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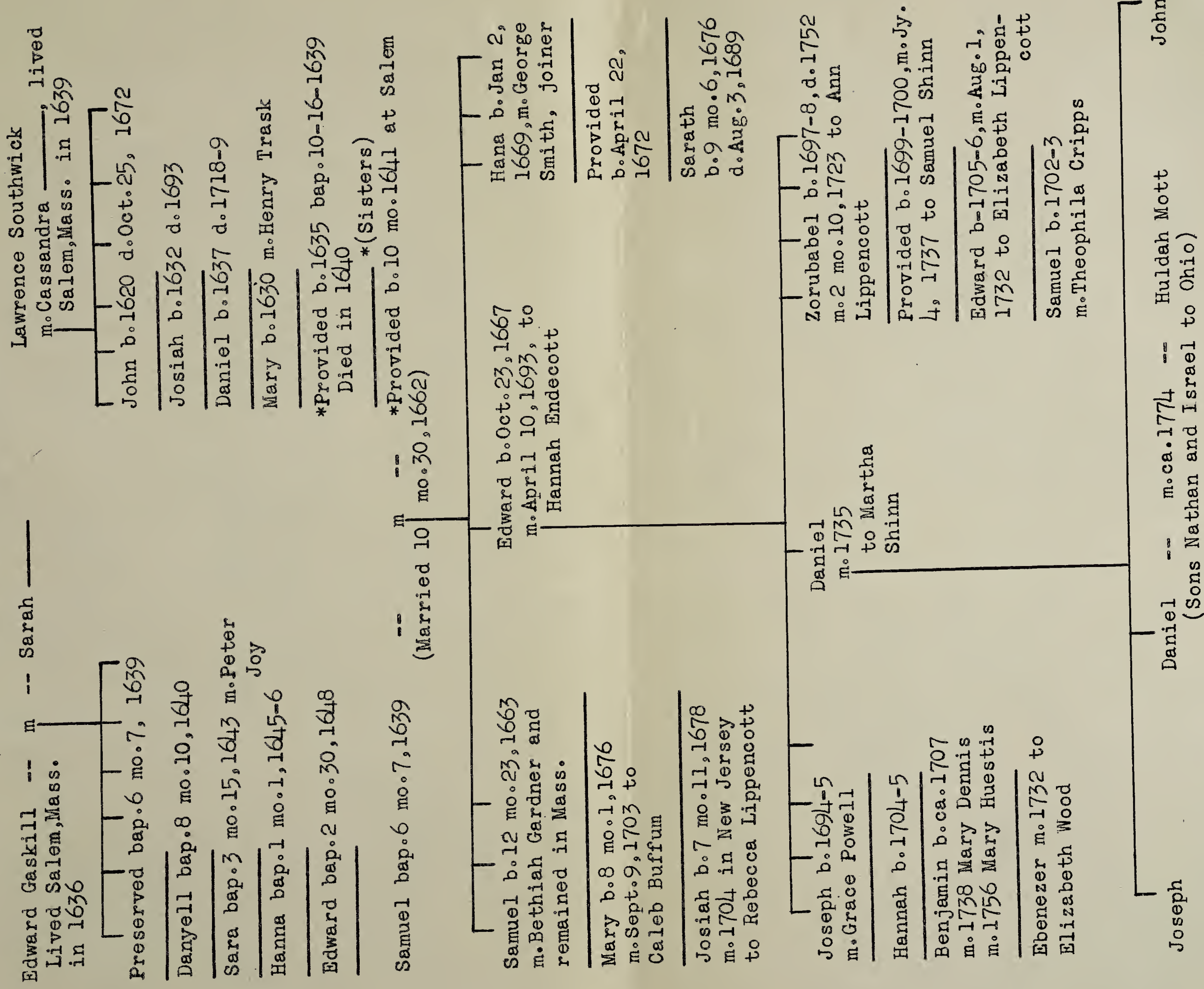
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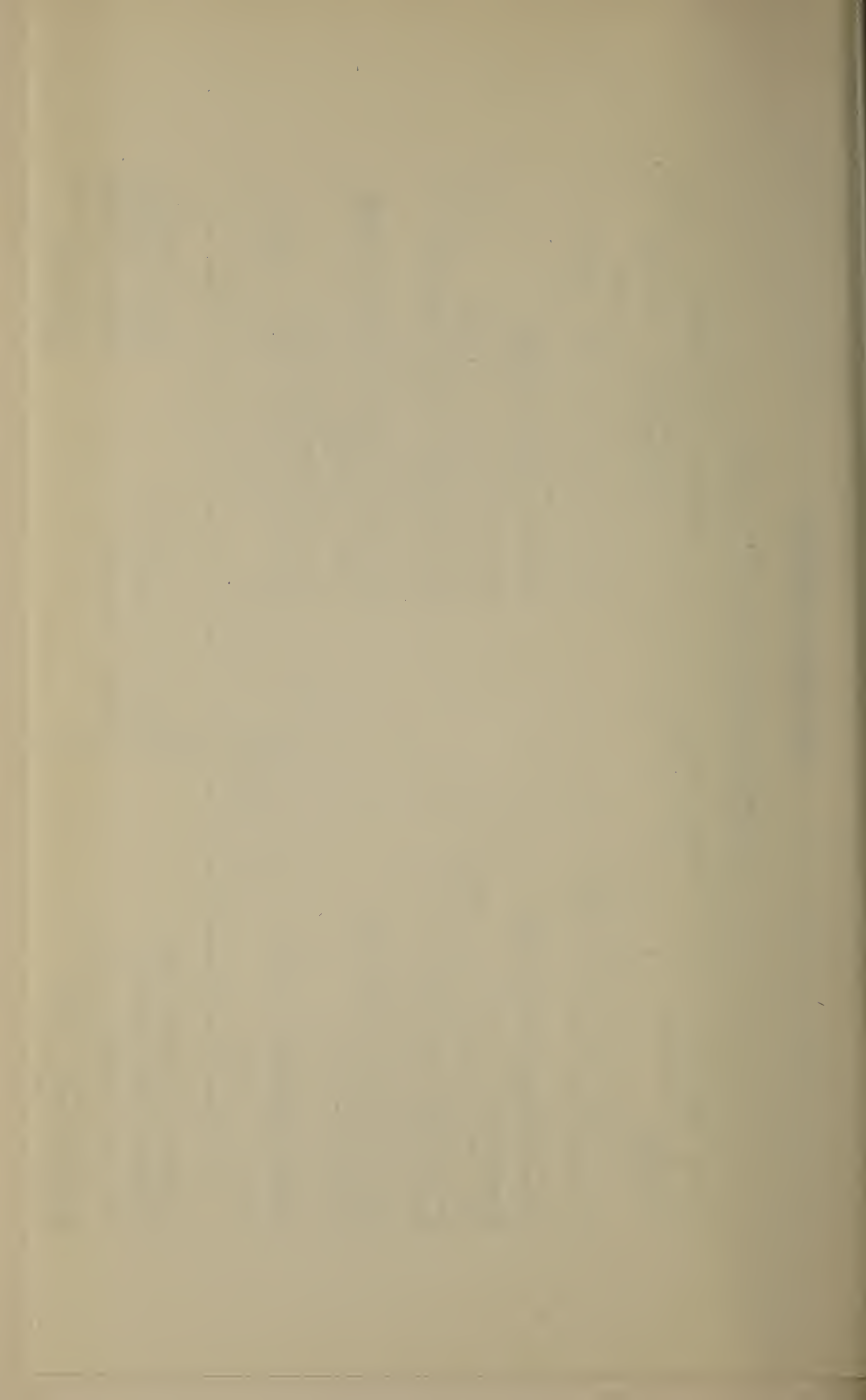
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THE GASKILL FAMILY

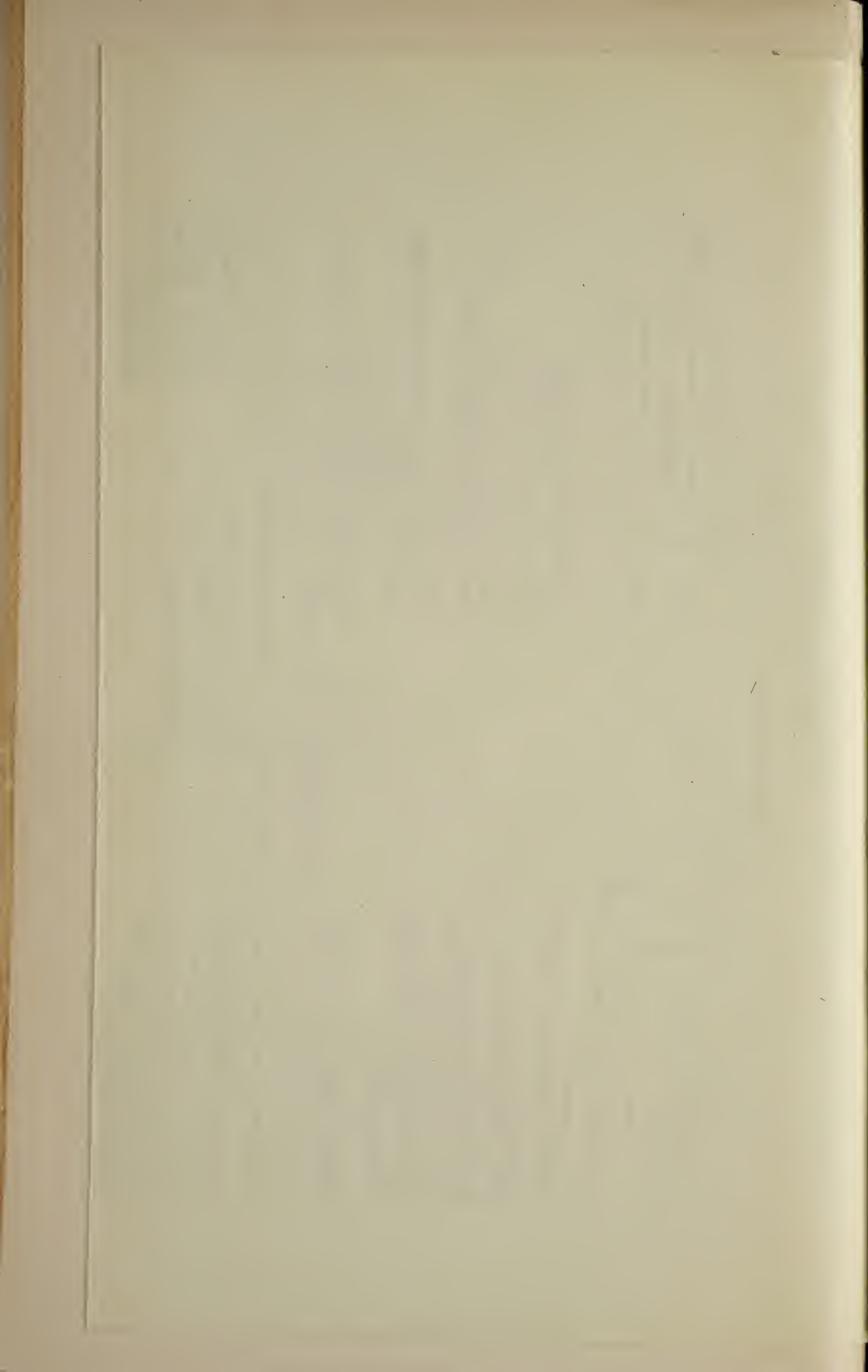
In Massachusetts and New Jersey





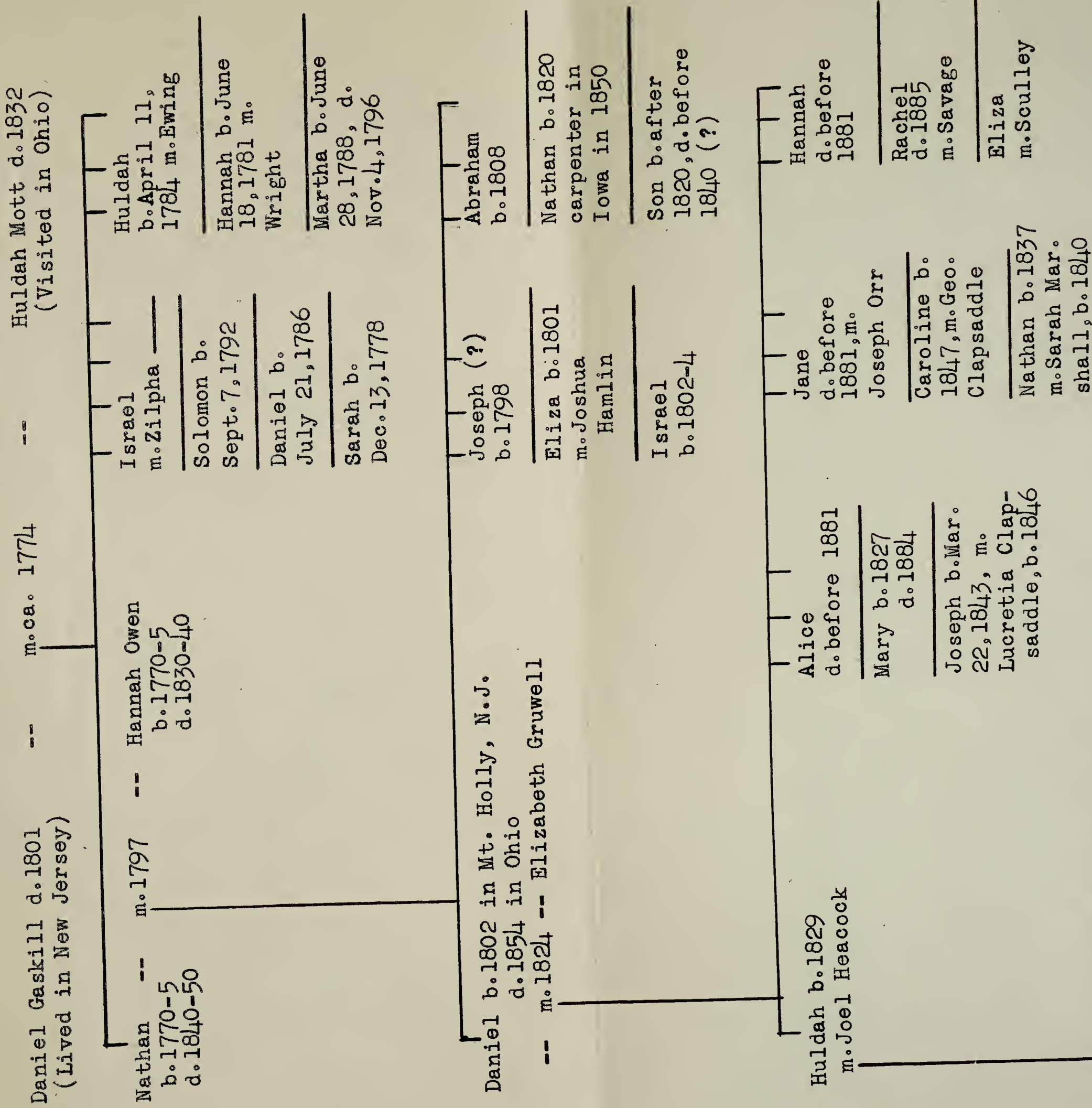
THE GASKILL FAMILY

In Ohio



THE GASKILL FAMILY

In Ohio



Charles Clement Heacock

THE GASKILL FAMILY

which, naturally, there is no record.

Of the place of birth of Edward Gaskoyne, nothing is known though vague clues point to Yorkshire or Lancashire. As will appear later, the date was some time in 1603 or 1604. And nothing is known of his early life nor does it appear why he came out to the new world. That he had not been particularly interested in matters of religion or involved in religious controversy in the old country, seems to follow from the fact that he did not become a member of the established church in Salem, the celebrated First Congregational Church, until 1646, at which time he had been for at least ten years a resident of the Colony without religious affiliations. And this condition had continued despite his consequent disqualification from participation in religious and civic affairs, as no one could become a "freeman" of Salem and be entitled to vote or hold any religious or political office, without church membership.

Edward was a shipwright and as a skilled workman, it is quite possible that the inducements which were made to his type of craftsman by the English Company, and his own desire to better himself, were the causes of his migration. At any rate, there is no known record of religious persecution or civil prosecution behind him and, consequently, some strong impulse of self interest must have been responsible for the presence of Edward in Salem.

Edward's wife's name was Sarah but beyond that fact practically nothing is known of her. It is very likely that she was related to either Lawrence or Cassandra Southwick for there was a marked continuing intimacy of the two families which points to a connection unusually close for those not related by some definite tie of blood or marriage. Sarah joined First Church with them in 1639 and, in addition to the marriage of Edward's son Samuel with Provided Southwick, the daughter of Lawrence and Cassandra, Josiah Southwick, a grandson, went with Edward's grandson, Edward, to New Jersey. And the two family names constantly recur together in the Salem and Essex County records.

Edward Gaskoyne was, as has been said, a shipwright, or ship carpenter and apparently worked as an employee of Richard Hollingworth who came to Salem in 1635. He may have brought Edward with him or have been responsible for his coming. Hollingworth obtained a grant of land on what was known as "Salem neck" and established a ship yard where, in 1641, he built a ship of 300 tons.* It would seem that Edward continued to work for Hollingworth until the latter's death for Edward brought an action of debt against the estate of Richard Hollingworth, on March 27, 1654, apparently for work done on a vessel.

The meager record of this suit is as follows:

"4th Mo. 1654. Edward Gasgoine plant agat Capt. Wm. Hawtho (record torn) and Thomas Wilkes, Administrators to estate of Rich (torn)

*"Sketch of Salem" Osgood, p. 211.

HEACOCK FAMILY HISTORY

Hollingworth deffendts in an action of debt of L31-10s for work done. Jury finds for ye pltf L 31-10s damages & 11s-6p Cost Court"*

In 1659, however, the General Court issued an order permitting Edward Gaskoyne to build shipping,** and from this time on until he declined, Edward was master of his own shipyard. There is, unfortunately, no preserved record of his activities in this field.

In addition to the first land grant in 1636, Edward received a second grant of a smaller parcel in 1637 and at a still later date, an additional grant of ten acres. These were "common" lands and the grant conferred the use only, not the title. But apart from these temporary estates, Edward was a landowner in his own right.

In 1658, Edward purchased of Henry Philps (sic) about ten acres "in ye north neck" in Salem,*** and on the 22d of April, 1659 he acquired from Ralph Tompkins, a dwelling house and about 1½ acres of land "in ye Township of Salem, neere the tide mill" and "neere unto Strong-water brook, soe called." By deed dated 19 7ber, 1659," Edward conveyed to John Williams a dwelling house with out houses, orchard, fences etc. and twenty acres of land, in the North River "above the mill".**** Again, 13th May, 1685, Edward conveyed to Samuel Woodwell about twenty two and a half poles of land with "a row of appletrees and other fruit trees thereon."***** Edward and Sarah always made marks instead of autograph signatures.

Edward was finally admitted to membership in First Church in 1646. This was ten years after his appearance on the records of Salem and during the whole of this period he had been disqualified from any religious or political activity. It would seem that his action in joining the church was dictated more from motives of self interest than stirrings of conscience. By 1646, the antagonisms stirred up by the Quakers and the determination of the authorities to suppress them, made a sharp division in the civic body. It became the more necessary for Edward to make an open show of disaffection toward the Quakers because of the attitude of his son Samuel who was actively working with this body. And so he became a freeman of Salem and as such, took an inactive attitude toward matters of public concern. He seems always to have been much engrossed in minding his own business.

There is no definite record of the time of Edward's death or of his age when he died. Perley states but without reference to any authority, that

* Office of clerk of Essex County, County Court records, Vol. 3, p. 73.

** New England Historical and Genealogical Register, Vol. 25, p. 18, citing "Annals of Salem" Felt, p. 179.

*** Essex Registry of Deeds, Book 1, p. 48.

**** Essex Registry of Deeds, Book 1, p. 72.

***** Essex Registry of Deeds, Book 7, p. 29.

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he was born in 1603.* In a document verified by him, Edward stated that 22d, 3d month, 1674, he was then about 70 years old.** This may be Perley's authority and would fix 1603 or 1604 as the probable date of his birth.

On July 29, 1690, "Edward Gaskin, being very Sick and weake, but of perfect memory, as well for and in consideration of the fatherly love and affection which I have and do bear unto my well beloved sone in law John Lambert, in ye Same towne of Salem, Senior, as also for divers other good causes and considerations me at this present especialy moving: have given, granted and by these presents doe give & graunt & confirme unto the said John Lambert Senior, my son in law, all & singuler and every part and parcell of my now dwelling house or tenement, scituate, standing and being in the abovesaid towne of said Salem, the same w'ch I now dwell in, with all and every part and parcell of land joyning & belonging to the same, with ye priviledges and appurtenances thereunto belonging, and all and singuler my goods, chattells, leases, debts, ready money, plate, jewells, rings, household stuff, apparell, utensills, brass, pewter, bedding and all other my substance whatsoever moveable and imoveable, quick and dead, of what Kind, nature, quality or condition whatsoever. . . .""***

At the same time, John Lambert agreed to maintain his parents-in-law: "In consideration of this above written deed of gift, I the said John Lambert, my heires, executors, administrators and assignes, doe engage by virtue hereof to maintaine my father and mother in law Edward and Sarah Gaskin during life, so that they shall not want any thing convenient for sufficient maintenance, and to bury them credibly when it shall please God to take them out of this world by death, otherwise this deed of gift to be of no force or virtue. . . ."

The death of Edward Gaskill probably occurred in the latter part of 1690 or early in 1691, shortly after he had turned everything over to his son-in-law, for it is not likely that such a decisive step was taken until it had become necessary. It appears that Sarah survived her husband but the date of her death is not known.

Edward and Sarah Gaskoyne**** had six children, whose baptismal records are found in Salem Vital Statistics, taken from the records of the First Church, where the baptisms occurred: Preserved baptised 6 mo. 7, 1639, Samuel baptized 6 mo. 7, 1639, Danyell baptized 8 mo. 10, 1640. Sara baptized 3 mo. 15, 1643, Hanna baptized 1 mo. 1, 1646 and Edward baptized 2 mo. 30, 1648.

*"History of Salem," Vol. 1, p. 391.

**Essex Registry of Deeds, Book 6, p. 35.

***Essex Registry of Deeds, Book 8, p. 166.

**** The name first appeared in America in this form. It was also spelled Gaskill, Gaskin, Gaskile, Gaskell, Gaskitt at the whim of the clerk who happened to be writing the particular record. The early generations could not write and consequently, could not spell the name for the writer who put it down as it sounded to him or as he thought it ought to be.

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The name "Preserved" speaks eloquently of the perils of an ocean voyage and of gratitude for a safe deliverance. This daughter was probably the first born child of Edward and Sarah Gaskoyne and was baptized at First Church with her brother as soon as Sarah was admitted to membership. It may be assumed, therefore, that Preserved was born at Salem in the latter part of 1637 or early in 1638. Nothing is known of her except the fact that she married John Lambert, a mariner and fisherman, of Salem, to whom her father gave all his worldly goods. Lambert was lost at sea in the winter of 1710-11, when he was about 80 years old. Preserved, his widow, was then about 72, and had ten children to care for her. One of the children came under the gravest misfortune. John Lambert Jr. was one of a crew who were tried, condemned and executed for piracy, June 30, 1704. This procedure was subsequently characterized by Judge Samuel Sewell as a judicial murder.

Nothing is known of Danyell or Hanna except the dates of their baptisms. Presumably they died young. The other daughter, Sarah, married Peter Joy, of Salem, on May 24, 1661. Peter Joy was a seafaring man and apparently addicted to the liberal use of "strong waters." This got him in trouble constantly as the records of the Salem Quarterly Court bear witness. On 9 mo. 6, 1668, "Peeter Joy" was fined 10s for swearing and 20s for drunkenness. He was in real trouble 7 mo. 8, 1668, because he was very drunk and evidently desiring some place to sleep it off, broke into the soap house of Steeven Hasket, emphasizing his offence by "cursing and swearing." In November of that year, an execution was issued against him to satisfy a judgment. The marshal could not find Peter but the Court ordered Mihil Coomes not to carry him to sea until the judgment was satisfied. Another writ for debt was issued against him in 1669. In June of 1673 he was fined for drunkenness; in November of that year he was sued for debt and before the year was out he was "disguised with drink." Shortly before 12 mo. 5, 1677 came a day to be celebrated for some reason. Peter and two men and a woman were found drinking together and creating an uproar with fighting and cursing. This brought a "tithing man" to the scene. As there were too many for him to handle alone and as Peter seemed less drunk than the others, the tithing man sought Peter's help in subduing the fracas. This effort at conscription was indignantly and profanely rejected, which seems to have been the crowning offence and figured prominently in the list of punishments which followed. It is to be feared that Peter was not a model character.

He and Sarah had six children, but how they managed to get along is a problem which this compiler* made no effort to solve.

Little is known of the youngest son of Edward and Sarah Gaskoyne, who bore his father's name. He was baptized at First Church on 2 mo. 30, 1648, and died prior to December 16, 1717, when Daniel Southwick made a declaration in which he referred to this Edward Gaskill as a "hus-

*Nelson B. Gaskill.

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bandman" who was not then living.* He had a son, Samuel, date of birth unknown, who settled in Connecticut.

Samuel, the eldest son of Edward and Sarah was baptized with his sister, Preserved, on 6 mo. 7, 1639. Samuel seems to have been the only member of the Gaskoyne family who came into conflict with the constituted authorities because of his conviction of the Friends testimony. His parents and his brothers and sisters apparently remained in the old church. Whether this was a matter of religious conviction, indifference or the path of least resistance does not appear. It is quite likely that Samuel was more under the influence of the Southwick family who were ardent converts, than were the others of his family, through his attachment to Provided Southwick, and that this was the cause of his separation from them, not only in the matter of religion but in all other ways as well. For not only did his parents turn to their oldest daughter rather than to their oldest son in their old age but the father appears to have assisted in the persecutions which Samuel had to endure. A summons was issued from the Salem Quarterly Court 9 mo. 10, 1660 against Samuel Gaskin and others "for assembling themselves at a Quaker meeting upon the Lord's day. Witnesses; Edward Gaskin and John Bly." Again 7 mo. 2, 1661, a number of persons were fined for absenting themselves from "the public ordinances on the Lord's days from June to November." Witness fee allowed to Edward Gaskin. The same allowance was made for a similar service on May 23, 1661.**

The marriage of Samuel Gaskill and Provided Southwick is recorded in the minutes of the Salem Friends published in the Vital Statistics, as occurring on 10 mo. (December) 3, 1662, although Perley*** gives the date as December 30 without citing authority. Samuel and Provided suffered cruelly and they lived to see the persecution turned away so the Friends could meet in peace. Samuel, with Daniel and Josiah Southwick, was trustee for Salem Monthly Meeting in the conveyance to them of the first meeting house and lands on October 13, 1690. On October 3, 1716, this meeting house was ordered sold and the deed was executed by Daniel Southwick, Samuel Gascoyne, Caleb Buffum and Samuel Collins as surviving trustees on November 18, 1718. Samuel was then 79 years old.

Samuel served as constable in Salem and was warned for militia duty in April of 1677-8, but there is no record that he was called and refused compliance as he was sure to have done.

There is no record of the death of Samuel. In the will of his son, Samuel, reference is made to the care of "his Aged Mother, Provided Gaskill."

* Essex Registry of Deeds, Book 32, p. 254.

** This differs from Nelson Gaskill's text. He believes it more likely to be a case of the son, Edward Jr., bearing witness against his brother, even though Edward was only 13 years old in 1661. He points out that the evidence of children was accepted in those days, as in the witchcraft cases.

*** "History of Salem" Vol. I, p. 391.

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This will is dated September 1, 1725, and from the fact that no reference is made to Samuel, it is evident that his death occurred previously. Provided died 12 mo. 4, 1727-8, outliving both her husband and her eldest son.

Provided was the daughter of Lawrence Southwick, Southick or Sethick, who was a glassman, and a proprietor in Salem as early as 1639. His wife, Cassandra, was a member of the Puritan church in 1639, and Lawrence Southick took the required oath and became a freeman on September 6, 1639, indicating that he also was a church member at that time. Later they joined the Quakers, were excommunicated and driven out of Massachusetts. They were sent to Shelter Island at the east end of Long Island, where they died about 1660, within three days of each other. County files indicate the birth of their daughter, Provided in 10 mo. 1641.

Lawrence Southwick's will, dated 5 mo. 10, 1659, was made at the house of Nathaniel Silvester at Shelter Island, and was probated in Essex County, Massachusetts 9 mo. 29, 1660. He left bequests to his daughters Provided Southwick, Mary, wife of Henry Traske, Deborah Southwick, to Josiah Southwick, Ann Potter and to Henry Traske's children, Mary, Sarah, and Hannah, and to John Southwick's children Saumel and Sarah.

Samuel Gaskill and Provided Southwick had seven children, including three sons: Samuel, Edward and Josiah. The eldest son, Samuel, was born 11 mo. 23, 1663. He married Bethiah Gardner and remained in Massachusetts, his twelve children being born in Salem, the youngest in 1709. Edward, born October 23, 1667, and Josiah, born 7 mo. 11, 1678 migrated to New Jersey about the end of the seventeenth century.

One of the daughters of Samuel and Provided, Sarath, born 9 mo. 6, 1676, died 6 mo. 3, 1689, at the age of twelve. Her death is described in the minutes of the Friends Monthly Meeting at Lynn, Massachusetts:*

"Sarah ye daughter of Samuel and Provided Gaskill departed this life ye 3rd day of ye 6th month called August 1689, & in ye time of her sickness her harte was much rendered and her soul breathed toward ye Lord, and panted after devine Consolation, & cryd to her ffather and Mother and said my deear ffather pray to ye Lord for me yt I may be made willing to dye & to her Mother likewise she said my dear Mother pray for me Earnestly to ye Lord yt I may be made willing to dye & desired her Mother to send for me, & when I came to her she said to me deear James pray to ye Lord for me Even wth ye Lord Jesus in his Kingdom of rest and peace, this is my testimony for this deear Child, who was but yonge in years but dyed in ye Lord and rests wth him in glory" Signed by James Goodridge.

The records of the Gaskill family in New Jersey are extensive,, but fragmentary. The first mention of the family** is contained in a deed

*Quoted in Gaskill genealogy, available in Library of Congress. This genealogy gives no information on the New Jersey branch of the family.

**The name appeared in New Jersey earlier, but the earlier Gaskils are not known to have been connected with this family nor to have left descendants.

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dated November 10, 1688, by which a certain Sarah Parker, widow, transferred 192 acres to George Parker. The land was described as lying west of John Woolston, south of Restore Lippencott, east of grantor, north of Rancocas creek; also eight acres of Shark's meadow, southwest of John Woolston, southeast of Edward Gascoyne and northeast of grantor. In the year 1688 Edward Gaskill (Gascoyne) was 21 years old, and this record shows that he had already left his Massachusetts home, and acquired land in New Jersey. He owned the same land on August 3, 1699, when Thomas Revel surveyed 23 acres on the site of the future city of Mt. Holly for John Woolston. This land was described as adjoining that of George Parker, John Langstaffs, and Edward Gaskin.

Between the two dates noted in the preceding paragraph, Edward Gaskill returned to his native city of Salem for his bride. When he left to settle in New Jersey, the granddaughter of Governor John Endecott, the persecutor of Edward's mother, was only eleven years old. What attachment might have been formed between the eleven year old Hannah Endecott and the twenty-one year old Edward Gaskill, can hardly be surmised. Hannah was the daughter of one of the proudest families of Salem, and her father was one of its richest citizens. Edward Gaskill was the wanderer who sought a new home in an unsettled wilderness, and the son of a mother who had been ordered sold into slavery.

Governor John Endecott had been in his grave for almost 28 years on April 10, 1693, when his granddaughter married into the hated sect of Quakers.* His son, Zorubbabel, was also dead, and Hannah, then sixteen, was presumably in the care of her stepmother, the daughter of the Winthrops. Hannah and Edward remained in Massachusetts about four and a half years after their marriage, and their son, Joseph, was born there. They then returned, apparently by ship from Salem, Massachusetts to Salem, New Jersey, to the home Edward had prepared and left some five years before. One of Hannah's brothers, Joseph Endecott, also settled in New Jersey, and probably became a Quaker. Longfellow's drama in a modified form actually happened, and the old governor's spirit may well have voiced the sentiments the poet puts in his mouth, if spirits can speak in the place where his Puritan God sent him.

In establishing his home and his family in New Jersey, Edward Gaskill was following the footsteps of his grandfather. Just as the grandfather had left the Old World for the New and ventured his all upon the cast of new fortunes, so did the grandson abandon the accustomed family home of Salem with all of its associations, his relatives and friends, for the new colony then arising on the Delaware River, far to the south. Here he established himself as a farmer but with a vision which led him, at first with Josiah Southwick and afterward alone, to acquire and hold until he had the means to develop it, a water power site in the back woods of Burlington County. Here, in due course, a dam was built around which

*Essex County Records Published in Vital Statistics of Salem, Mass. Names spelled Edward Gascoyne and Hannah Endicott.

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centered a series of mills, a grist mill, a saw mill, a fulling mill, a paper mill, a pottery, and still later an iron works and a brass foundry. It was this combination of power driven industry with an active agricultural community surrounding it, which created Mount Holly and for one hundred and seventy-five years continually increased the material prosperity of the inhabitants. In a very real sense, Edward Gaskill was the founder and builder of Mount Holly.

He was born, as has been said, at Salem, Massachusetts Bay Colony, October 23, 1667. The exact date of his death is not known but it could not have been long after 1748 as he was over eighty years old when, on 3 mo. 5, 1748 he conveyed what may have been the last of his holdings to his son Zorubabel. This transfer and Zorubabel's subsequent transfer of the same property to Stephen Gaskill is recited in a deed of Caleb Ogden to Hannah Woolston, dated February 9, 1754.

Doubtless Edward's remains were committed in accord with Quaker custom to an unmarked grave in the grounds of the first Friends Meeting of Mount Holly, on what was once known as Gaskill's Lane but is now called Wood Lane, north of the Mount. His extensive farm lands were nearby, just over the township line in Springfield Township. The site of his homestead, located here, has long been lost. Apparently Edward disposed of all his property by deed or gift before his death for there is no record of his will or proceedings for the settlement of his estate as an intestate.

At this time, 300 years afterward, it is impossible to assign a definite reason for the migration of Samuel Gaskill's sons, Edward and Josiah, with Josiah Southwick, to New Jersey. The persecutions were over and it would seem that the Gaskills and the Southwicks who remained in Massachusetts lived out their days in peace, at least so far as religious controversy was involved. At any rate there is no reason to believe that the movement was made under pressure or compulsion. In all probability it was precisely the same impulse which urged the founder of the family over seas.

Salem, New Jersey, was settled by the Friends in 1675, and Burlington, New Jersey, two years later. Philadelphia was founded in 1681 and from the Proprietors of these colonies went out a series of books and pamphlets soliciting settlers. These were real estate agents' propaganda pure and simple.

Consequently with no other reason in evidence and with this ardent solicitation at work, it is reasonable to suppose that the large migration from New England, of which the Gaskills and the Southwicks were a part, was a response to the inviting possibilities of the Quaker settlements on the Delaware, at Salem, Burlington, and Philadelphia. Somewhere around 1685, young Edward made an exploring expedition southward and took a land grant in West Jersey prior to 1688. Then he must have gone back to Salem to report on what he had seen and done, to marry Hannah Endecott, and to induce his brother, Josiah, and his cousin, Josiah South-

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walk, to move to New Jersey with him. Possibly he dwelt on the milder and warmer winters and the absence of rocks in the fields, as conspicuous advantages.

Whatever the arguments, Edward carried conviction and these three came to New Jersey where they settled in Burlington County, at the head of navigation on the Rancocas Creek, where a natural fall of water invited improvement as the site for a mill.

The first settlement on the Rancocas River seems to date from the arrival in 1682 of a large ship, unnamed, which having grounded in Delaware Bay, lay there eight days before she could be got off; then, coming up the river, landed three hundred and sixty passengers on the Jersey shore between Philadelphia and Burlington. "Their provisions being nigh gone they sent ten miles to an Indian town near Rankokas Creek for Indian corn and pease."*

In the records of the Essex County Registry of Deeds, Book 59, p. 35, appears the following affidavit:

"New Jersey, Burlington County, 4 Oct. 1731.

Then personally appeared before me the subscriber, one of his majesties justices of the Peace for the County of Burlington, Edward Gaskill and Hannah his wife, both of ye sd. County, being upon their solemn affirmation did declare as foloweth, viz: That about thirty-three years ago some time last November, we, with Thomas Haynes and Sarah Haynes, his wife with the children of the said Thomas and Sarah, did depart from New England towards New Jersey and all arrived in Salem in New Jersey and the said Thomas and wife and children was our neighbors in New England in Salem village. (Then are named the Haynes children.) Signed by Edward (his mark) Gaskill, mark not given, and Hannah (her mark) Gaskill. Before Samuel Bustill, Notary Public."

This document fixes the date of departure of Edward and Hannah from Massachusetts on the last journey, as approximately the month of November 1697. It disposes of a legend that their migration had been via Shelter Island where Edward's grandparents (Lawrence and Cassandra Southwick) were buried, and it definitely connects the family in New Jersey with the New England ancestry. Evidently Edward and Hannah did not tarry in Salem, for there is no record in the books of Salem Monthly Meeting of their arrival. Hannah was received into the Burlington Monthly Meeting on a certificate dated 9-11-1697, probably November (9 mo.) 11, 1697. This date would agree with the departure as shown in the affidavit.

Josiah Southwick arrived in New Jersey some time before March 14, 1701-2, for he joined with his cousin, Edward Gaskill, on that date in the purchase of 871 acres of land on the north branch of the Northampton river, including the water power site. This land was sold by John Ridges of London, England, through his attorney, Samuel Jennings of Burlington,

*"The Burlington Smiths," p. 59.

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and was described in the deed as adjoining the lands of John Crostley, Thomas Ollive, Wm. Budd, widow Parker, a branch of Birch creek, and the lands of Thomas Curtis, Peter Harvey, Isaac Horner, Jonathan Fox and Nathaniel Cripps.

The homestead of Edward Gaskill was located to the north of Mount Holly on the road from Burlington which is now known as the "Oxmead" road. This was the dividing line between Easthampton and Springfield Townships as they were originally laid out. The homestead was on the west side of the road where the Gaskill plantation adjoined the land of John Cripps. It was consequently in Northampton Township which lay to the south of Easthampton, while most of the farm land was in Springfield Township. This is why Edward was a resident of Northampton and was included in its 1709 census, while many of his descendants who succeeded to the ownership of the farm lands, are located in Springfield Township. The site was close to the location of the first Meeting House on what is now known as Wood Lane. This was built in 1716 on a triangle which lay between the road from Burlington, the Jacksonville road and Edward Gaskill's lane. The original survey was made by Thomas Scattergood and is still preserved by Mount Holly Meeting. Edward acquired a considerable amount of land in the vicinity of the homestead as the subsequent conveyances to his sons indicate. His primary vocation was that of the farmer. It required twenty years to realize the vision which had prompted the purchase of the power site.

In response to a call for militia which was issued by John Evans, Deputy Governor of Pennsylvania, the Burlington Monthly Meeting certified under date of 11 mo. 25, 1704, "that Edward Gaskill, Josiah Gaskill and Samuel Gaskill were of ye society of ye people called Quakers and that for conscience sake could not bear nor use arms to ye destruction of ye lives of men."* The inclusion of Samuel Gaskill in this list presents a problem which has not been satisfactorily solved.

On March 19, 1720, Edward Gaskill and Josiah Southwick divided between them the tract of 871 acres they had jointly purchased from Samuel Jennings in 1701. Apparently Josiah was not interested in the development of the water power, as Edward Gaskill became the owner of that part of the tract which included the stream at the proper site for a dam. Shortly thereafter Edward constructed a dam and built a saw mill near the northerly end of the dam, the location of which has not been changed. The sawmill was probably put into operation soon after the partition of the land. It is quite likely that it was the use of the slabs or outside cuts of logs from the mill in the construction of buildings which gave the name of Slabtown to the settlement now known as Jacksonville.

The need for a grist mill was hardly less acute than for the saw mill. The original settlers of Burlington had to rely on mortar and pestle until the instalation of what Mary Smith calls "steed mills".** The steed mill

* Pennsylvania Magazine of History and Biography, Vol. 7, p. 369.

** History of Burlington County, Woodward, p. 11.

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was operated by horse power, the horse going round and round an upright which was the axle of the mill. South of the Falls of the Delaware, the country has practically no water falls, the drainage is slow and to get a head of water was a matter of great difficulty. This is why the location at Mount Holly was so advantageous.

In 1682, Thomas Ollive built a grist mill on what is now known as Mill Creek, in Willingboro Township. Its site was close to the present bridge over Mill Creek on the Beverly-Mount Holly road. This was a tide mill which had a fall and escape for its wheel only when the tide in the river was on the ebb. There was no other grist mill nearer than Stacy's mill at the Falls, and the need for ground corn and wheat was acute and becoming more and more imperative as the settlement of the county advanced.

To meet this situation, a partnership or joint adventure was arranged between Thomas Brian, James Lippincott, Abraham Bickley and Samuel Brian, with Edward Gaskill. On June 7, 1723, Edward sold the saw mill, mill house and mill race with the land occupied by them to Thomas Brian for 400 pounds. Brian then conveyed to Edward Gaskill, James Lippincott, Abraham Bickley and Samuel Brian, each a one-fourth interest in the property which Edward had conveyed to Thomas. This deed makes no mention of a grist mill, which had not been constructed. The partners improved the dam, dug the race which runs from the dam to the place where the new mill was constructed on Mill street, just east of the present office of the Mount Holly Water Company. The runoff was provided by a short cutting which connected with the bed of Buttonwood Run. Here the grist mill was constructed and apparently at or about the same time, the saw mill was moved down stream to a point just above where the Pine street bridge crosses the creek. Power was fed to it by a race which was dug just upstream from the dam. The grist mill was clearly in operation in 1725 when Abraham Bickley sold out to Jonathan Sleeper and James Lippincott.*

Until the Andrews mill was built at Tuckerton, utilizing a beaver dam for the purpose of storing water, grain was brought from the settlements along the shore to this mill for grinding.** And these mills created and maintained a line of communication and commerce across the state from the Delaware river to the seaboard. Around them focused growing settlements and industries which were to develop and prosper until the opening of the West, the increased facility of transportation and the development of factory production left them isolated and depressed.

It seems unlikely that Edward Gaskill or in fact, any of his sons participated in the actual construction or operation of the mills. Edward was 58 years old in 1725 when the grist mill first appears in the records.

* Woodard, p. 178-180, also "Historical Sketches of Mount Holly," De Cou. Pamphlet I, p. 4.

**Proceedings Surveyors Association, West Jersey, p. 257.

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Edward probably remained primarily a farmer.

The Minutes of Northampton Township, now in the Public Records Office at Trenton, show that Edward was elected constable by the Town Meeting for the years 1710, 1711, 1712 and 1713. Otherwise there is no record of any public service, and there is no definite record of his death.

Sometime before 1704, Edward's younger brother, Josiah, who was born in Salem, Massachusetts, 7 mo. 11, 1678, came to New Jersey. He married Rebecca Lippencott on April 5, 1704. Rebecca, the daughter of Restore Lippencott and Hannah Shattock, was born at Shrewsbury, Monmouth County, New Jersey, 9 mo. 24, 1684. A few years later, Restore Lippencott and his family moved to Burlington County, where their names frequently appear in connection with the Gaskills. The 1688 deed already mentioned shows that Edward Gaskill and Restore Lippencott were neighbors, and James Lippencott, who helped build the dam, was Restore's son.

Josiah Gaskill and Rebecca Lippencott had six children: Jacob born 1708, Mary born 1706 who married Joseph Carter, Josiah born 1711, Jonathan, a daughter Thanet who married Absalom Evan and another daughter who married Robert King. Rebecca apparently died before 1748 for in that year Josiah Gaskill married Mary Griffith, who survived him. Josiah's will, probated in 1761, mentions his wife Mary, and his children, with the exception of Jonathan who died before his father, but Jonathan's son Joshua, and Joshua's son Jonathan are mentioned. Jonathan's own will shows that he had one other son, Josiah, and six daughters, Livinia, Mary, Hope, Rachel, Patience and Charity. His wife was Jane Shinn, and they were married in 1732.

The eldest son of Josiah and Rebecca, Jacob, died in 1773, and his widow, Susanah Budd, died in 1785. They had four children, Salaney married Nathan Evans, Sarah married Christopher Powell and (2) Henry Lishman, Aaron died 1783 married 1749 Susanna Marriott, and Job, whose wife was named Martha. Job and Martha had only two children, Jacob, born 1775, and Susannah, born after the father died in 1777. Jacob married Esther Rudderow, and had a son Samuel Rudderow Gaskill and three daughters. Aaron Gaskill and Susanna Marriot had two sons, Aaron and Moses, and a daughter Charity. Moses married Lydia Bud in 1774 and had four children in 1785: Sarah, Budd, Theodocia and Job.

The other son of Josiah and Rebecca, Josiah Jr., married Amy Shreve in 1737 and had a daughter Kesiah. There are no other records of his descendants.

The Pennsylvania Journal, a Philadelphia newspaper published this reference to Jacob, son of Josiah and Rebecca, on June 9, 1748:

Run-away on the 5th Instant, from Jacob Gaskell, of the County of Burlington in New Jersey, an Irish Servant Man, named Morgan Grock, aged about 19 years, a short well set Fellow, fresh Complexion has a large Mole on his Cheek, and dark brown Hair: Had on when he went away, a

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light colour'd Broadcloth Coat, and Jacket, with slash Sleeves, Metal Buttons, Leather Breeches with homespun Trowsers over them, yarn Stockings, good Shoes with brass Buckles, and a new felt Hat. Whosoever takes up and secures said Servant so that his Master may have him again shall have THREE POUNDS Reward and reasonable Charges, paid by Jacob Gaskill.

The family of Edward Gaskill (Born October 23, 1667) and Hannah Endecott (born 1676) was much larger than that of Josiah and Rebecca. There was a census of Northampton township in 1708-9, and a somewhat defective record of Edward and his family is preserved. This census lists Edward aged 46, Hannah aged 33, Joseph aged 14, Zorubabel aged 11, Provided aged 9, Samuel aged 6, Hannah aged 4 and Edward aged 3. It will be noted that Edward's age is wrong, although Hannah's agrees exactly with the Massachusetts birth record.

Of the children ascribed to Edward and Hannah Gaskill, six are identified by the 1709 census record. Two others are mentioned in a grant of land from Edward to Benjamin, dated January 4, 1747, which appears to have been one of the final divisions of Edward's property among his sons. Benjamin, described as a farmer of Northampton Township received from his father a dwelling house, buildings and two tracts of land. One tract was described as "Beginning at a Post in the Lane known as Gaskill's Lane near Joseph Gaskill's house xx to a post in Joseph Gaskill's ditch by Zorubabel Gaskill's Land." The other tract was between the lands of Ebenezer Gaskill and Benjamin Gaskill and adjoining lands of Ebenezer Large, Joseph Gaskill, James Lippencott, Abraham Frampton and James Southwick. The deed also included one eighth of the grist mill, and the land belonging to it, all being part of the 871 acres of land which Edward Gaskill and Joseph Southwick bought of Samuel Jennings. Since both Benjamin and Ebenezer obviously participated in the distribution of Edward's lands, there would seem to be no doubt that they are his sons. Benjamin is further identified by a reference to him in Zorubabel Gaskill's will as "brother, Benjamin."

1. Joseph Gaskill, born 1694 or 1695 in Massachusetts, presumably the eldest child, was living in 1752. He married (possibly second marriage) Grace Powell on 3 mo. 10, 1644 and had daughters Virginia and Grace. Virginia married John Brown 6 mo. 2, 1775 and Grace married Peter Shinn in 1779.

2. Zorubabel Gaskill, born 1697 or 1698. He was married in the Northampton Meeting House of Friends 2 mo. 18, 1723 to Ann Lippincott, and resided in Northampton Township until his death in 1752. He was elected constable for the township in 1734, 1735 and 1737. He died sometime between May 15, 1752, the date of his will, and May 29, 1752, the date his estate was inventoried. His will listed four children: Nathan, Zorubabel, Joseph and Moses. Joseph was the youngest, as he was to have a year's schooling from his brother Zorubabel, and training in the "art and mys-

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tery" of a carpenter from Nathan. The executors of the will were required to keep Joseph "duly to the meeting," indicating that Zorubabel was a staunch Quaker. This may have been responsible for the omission of two children from his will, both of whom had difficulties with the meeting. The Mount Holly meeting dealt with "Hannah Fortiner, daughter of Zorubabel Gaskill" on 8 mo. 2, 1749 for marrying out of meeting. This must have rankled in Zorubabel's memory when his will was made, less than two years later. Hannah was the wife of Adam Farquhar, misspelled Fortiner. The New Jersey archives show this marriage—Hannah Gaskill and Adam Forker under the date of August 25, 1795, an error of about fifty years. There also appears to have been a son of Zorubabel named Stephen, born about 1723, died after 1795, who received a license to marry Lavinia Gaskill on January 30, 1748. Lavinia was doubtless the descendant of Josiah and Rebecca already mentioned. The marriage was not accomplished according to the custom of Friends, and Stephen and Lavinia appeared before the Burlington meeting 1 mo. 4, 1751 and acknowledged their error in "marrying out of meeting."

A son of Stephen, Abraham Gaskill, was disowned by the Mount Holly Monthly Meeting 4 mo. 4, 1781 for going out with the militia, as a member of the army of George Washington. Under that date, the committee appointed to investigate produced the following testimony against him: "Whereas Abraham Gaskill had a birthright amongst Friends but for want of keeping to the Divine Monitor in his Heart so far deviated from our known principles as to go a soldier in the Militia, and neglecting attending of meetings, for all which he hath been treated with without the desired effect, we therefore disown the said Abraham Gaskill from being a member of our Religious Society till through sincere repentance he condemns the same which that he may is our desire." He served in the First Battalion under Captain Cox, also in the First and Third Regiments.*

3. Provided Gaskill, born 1699 or 1700, married Samuel Shinn, July 4, 1737. Samuel Shinn was a widower having been married to Sarah Schooley. When she died, he married Provided Gaskill. For this marriage, Samuel was disciplined by the Burlington Monthly Meeting for marrying within the time limit and by civil license. Samuel acknowledged his fault and pleaded in extenuation that he needed a helpmate for his family of small children. He was forgiven. Provided lived only a short time after her marriage, but appears to have had a son, Samuel.

4. Samuel Gaskill, born 1702 or 1703, married Theophila Cripps about 2 mo. 8, 1727. Children: Solomon, James, Samuel and John. James married 10 mo. 30, 1754 Abigail Stockton, John married 1764 Martha Parker. Samuel was described as a sawyer in a deed from his father dated July 21, 1727, by which Samuel received his father's one-fourth interest in

*Stryker "New Jersey in the Revolution," p. 199. The data relative to Stephen is taken from Mary Depue Ogden's "Memorial and Historical Cyclopedia of New Jersey" and has not been checked with original documents.

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the saw mill and three tracts of land. There must have been another deed from Edward to Samuel because on May 29, 1730, Samuel conveyed to Josiah White a "fulling mill," dye house, dwelling house and about 60 acres of land between the mill race and the creek.

5. Hannah Gaskill, born 1704 or 1705.

6. Edward Jr., born 1705 or 1706, married Elizabeth Lippencott August 1, 1732. They were disciplined for the marriage by the Burlington Monthly Meeting, according to a minute dated 2 mo. 3, 1749. No record of their children can be identified.

7. Benjamin born about 1707 married Mary Dennis of Monmouth County, January 16, 1738 and was disciplined for the marriage in 1744. Unity appears to have been quickly restored as "Mary wife of Benjamin" was referred to in a minute a month later. Mary apparently died, and Benjamin remarried Sarah Heustis in 1756. Three sons were born to the first marriage: Benjamin, Edward and Joseph. Benjamin Jr. married Sarah Endicott 6 mo. 18. 1678. She was a great-grandaughter of Zorubabel Endecott.

8. Ebenezer, married Elizabeth Wood 6 mo. 21, 1731 and had at least five children: Elizabeth, Ebenezer Jr., Job, Levi and Samuel. Ebenezer was disowned for marriage contrary to discipline in 1741. His daughter was disowned in 1755 for marrying out, and the four sons were disciplined for marriage in 1774. Apparently all these marriages occurred years before the disciplinary action. Ebenezer lived in Little Egg Harbor, Ocean County, New Jersey from time to time, and appears to have been the founder of the branch of the family there. Possibly the marriages did not come to the attention of the Burlington Meeting for several years because of the remote residence of the family.

In addition to these eight children, it is likely that Edward and Hannah had several others. Hannah was only 33 years old in 1709 and had six living children. Only two are known to have been born after the 1709 census, although both Edward and Hannah were still living in 1731. Five of the eight children were named after the Endecotts, yet the traditional Endecott name of John is missing. In 1721 a John Gaskill was witness to the will of Samuel Lippencott, son of Restore, but the name does not appear in any other records of that generation. If this John Gaskill was a son of Edward, he was one of the older children, as he was an adult in 1721, and his omission from the 1709 census would require some explanation.

The name of Daniel Gaskill is first found in Burlington County in 1735. The minutes of the Burlington Monthly meeting contain this entry for 10 mo. 1, 1735: "Daniel Gaskill and Martha Shinn appeared at this meeting and declared their intentions of marriage it being the first time for which the meeting appointes James Lippincott and Joseph Burr to make inquiry into the young man's clearness on the account of marriage and

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also of his life and conversation and bring report to the next meeting." On 11 mo. 5, 1735 they again appeared before the meeting, declared their continued intention, and were set at liberty to marry, with James Lippincott and Joseph Burr appointed by the meeting to see that the marriage be "orderly accomplished." On 12 mo. 2, 1735 "One of the two friends that was appointed to attend the marriage of Daniel Gaskill and Martha Shinn reported that it was orderly performed."

The minutes of the Burlington meeting give no hint as to the age, or the parents of either Daniel or Martha, except that Daniel is referred to as a young man. Most young men married for the first time (women often died young in these pioneer colonies, and the men remarried) in their early twenties, as they needed a woman's help on their farms, or in their households. Daniel may, therefore, have been born near 1715. The History of the Shinn Family identifies Martha with a Martha Shinn who was listed in the 1709 census as 14 years of age. This Martha was forty years old in 1735, and would hardly have been marrying a "young man."

Daniel and Martha had at least three children: Daniel, Joseph and John. Joseph and John are Endecott family names, and suggest descent from Edward and Hannah. Furthermore there is no other probable parentage for Daniel. He is obviously not a son of Josiah and Rebecca Lippincott Gaskill, and was born too early to have been of a later generation. He was doubtless named for his great-uncles in the Massachusetts families of Gaskill and Southwick, who did not join the migration to New Jersey.

Little is known of the lives of Daniel and Martha. On 10 mo. 4, 1756 they requested a certificate from the Burlington to the Haddonfield Monthly Meeting, located some fifteen or twenty miles to the south. On 4 mo. 3, 1758 Solomon Gaskill, probably another son of Daniel and Martha, received a certificate from Burlington to Haddonfield. The next record of the family is at Burlington, where Joseph, son of Daniel Gaskill was disowned for his marriage to Rachel Grant on 8 mo. 4, 1767. On 2 mo. 7, 1781, the Mount Holly Preparative Meeting reported that John Gaskill, son of Daniel Gaskill, deceased, had neglected attending meeting, and had gone out in marriage, for which he was disowned 9 mo. 5, 1781.

The birth of Daniel, son of Daniel and Martha, is not of record, but his parentage is established by an entry in the Mount Holly minutes, which was read but not copied by Nelson Gaskill. Aside from this entry, the names of two of his children, Martha and Solomon, indicate descent from the Shinn family. This second Daniel must have lost his membership in the Society of Friends before his marriage, for on 6 mo. 8, 1774 Huldah Gaskill, formerly Mott, was disowned by the Burlington meeting for marrying out, and it appears practically certain that this Huldah was Daniel's wife. Nelson Gaskill has an old deed, dated October 1, 1799, whereby Daniel Gaskill and his wife Huldah dispose of property in Northampton township. Both Daniel and Huldah signed with a mark, indicating illiter-

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acy. The witnesses to this deed were Humphrey Owen and Levi Gaskill.

The homes of Daniel and Huldah, and of his brother John, were plundered by the Hessian troops, fighting for the British in 1776. The depredations in New Jersey occurred just before the famous crossing of the Delaware brought George Washington's patriot army into the state to defeat of the British forces at Princeton on Christmas Day, 1776. There is on file in the Bureau of Archives and History, Trenton, this document:

Claim No. 228

Inventory of the goods of Daniel Gaskill, Plundered by the Hessian Troops in Decr 1776.

1 pr new Buckskin Breeches, 1 calf skin L 2.7.

Daniel Gaskill the above Applicant being affd Declares that being at his own House he was Plundered by the aforesaid Troops, of the above articles, and did not at any time Receive any Pay or Compensation therefor.

Daniel X (his mark) Gaskill

Daniel's brother John's misfortune was greater. He lost a considerable number of sheep, cows, hogs, corn, and had his house damaged (Claim No. 298). The claims were never paid. Besides the loss of goods, Daniel and Huldah must have suffered much anxiety when visited by these armed foreign maurauders. Their little son, Nathan, great-grandfather of Charles Clement Heacock, was about two or three years old when these events occurred.

Huldah remained out of unity for over sixteen years, but on 8 mo. 5, 1790 she presented a paper of acknowledgement for going out in marriage, which being read at the Mount Holly meeting "Friends were easy her offering should be accepted." She soon attained a high standing in the meeting and on 4 mo. 4, 1797 "Huldah Gaskill was proposed as an Elder with which the meeting united." Huldah's minor children were admitted to membership in the Mount Holly meeting 9 mo. 8, 1796, and the dates of their births are recorded as follows: Sarah b. Dec. 13, 1778; Hannah b. June 18, 1781; Huldah b. April 11, 1784; Daniel b. July 21, 1786; Martha b. June 28, 1788; Solomon b. Sept. 7, 1792. The death of Martha on November 4, 1796 at the age of eight is also recorded. Daniel and Solomon were later disowned, Solomon perhaps for marriage by a Justice of the Peace in 1816.

The minutes of the Friends meetings contain no mention of Huldah's husband; he was obviously not a member at any time during his married life. He died intestate in 1801, and the Index of Wills of New Jersey records the appointment of a guardian for his minor children Daniel Jr. and Huldah. The daughter Sarah was married the following year to Gideon Stratton, and the Mount Holly minutes now for the first time mention the father in referring to Sarah as the daughter of Daniel, deceased, and Huldah. Witnesses to the marriage were Huldah, Israel, Zil-

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pha, Huldah and Daniel Gaskill and others.

The two oldest sons of Daniel and Huldah Gaskill, both of age in 1796 and therefore not included in the admission of the minor children of Huldah into the meeting, moved to Ohio about 1805. One of them was the Israel mentioned above, and Zilpha, his wife. The other was Nathan, who married Hannah Owen in 1797. On 10 mo. 5, 1809 "Huldah Gaskill informed this meeting (Mount Holly) that she had a prospect of visiting her children in the State of Ohio and felt most easy to have the advice of her Friends therein. After consideration, the meeting expressed a freedom, she being an elder in good esteem among us." The minutes do not reveal whether the trip was actually undertaken.

Huldah Gaskill was disowned 6 mo. 7, 1829 for joining the Hicksites. She died on December 28, 1832 and her death is recorded in the minutes of the meeting. Her will, dated in March of 1822, was proved January 16, 1833. It establishes beyond doubt the descent of Huldah Gaskill Heacock from this family. These are the important paragraphs:

"Second. I give and bequeth unto My three Daugt'ers Sarah Stratton, Hannah Wright, Hulday Ervens and my son Solomon Gaskill all my household goods to be devided between them equally.

"Third. All the remainder of my personal Estate after the Debts and funeral Charges is paid I give and bequeath Unto my two Sons now in the State of Ohio, to wit Izrael Gaskill and Nathan Gaskill to be devided Equally between them"

The rest of the will provided that the two sons remaining in Mount Holly, Daniel and Solomon, receive certain lands which fell to them in the division of the father's estate, but which the mother had purchased at sheriff's sale. The three living daughters, Hannah, Sarah and Huldah were to divide their mother's clothing equally among them. Hannah's husband, Addom Wright was named executor.

Nathan Gaskill and Hannah Owen appear as pioneer settlers in the history of Lexington Township, Stark County, Ohio, in 1806. Their son Daniel and several of his brothers and sisters were born in Mount Holly, Daniel in 1802, and the couple faced the Ohio wilderness with a family of small children. The son Daniel was the father of Huldah Gaskill Heacock, and the grandfather of Charles Clement Heacock. Daniel died in 1854 in Stark County.

Nathan's brother Israel and wife Zilpha moved to Perry Township, Columbiana County, Ohio, in 1805, and resided in their wagon until a log cabin could be built. Israel had several children, including a daughter Zilpha. He died about 1850.*

A study of the census returns of 1820-1870 indicates that several Gaskill families settled in Lexington Township, Stark County, Ohio. There were three families in 1820, those of Nathan, Benjamin and Joseph. Places

* History of Columbiana County, published 1879, p. 206.

THE GASKILL FAMILY

of birth, and names of members of household are omitted from the census returns before 1850, and ages are given only within age groups. The returns indicate however that Nathan and his wife (Hannah Owen) were born between 1770 and 1775, and Nathan's wife died before 1840, Nathan before 1850. They apparently had six sons and four daughters. The oldest son was probably the Joseph mentioned above. He was born about 1798* in New Jersey. Eliza born 1801 in New Jersey who married Joshua Hamlin, apparently before 1820, was doubtless the oldest daughter. The other sons were Daniel, born 1802 in New Jersey, and Israel born 1802-1804, Abraham born 1808 in Ohio, Nathan born 1820 and a younger son born between 1820 and 1825 who was apparently dead in 1840. The names of the daughters cannot be determined, as they had married by 1850 and cannot be traced in that census without knowledge of their married names.

Benjamin, who appears in the 1820 census of Lexington township, was born between 1780 and 1790. He was too old to be a son of Nathan and Hannah. Another family appears in the 1830 census; John Gaskill, born 1760-1770, and his son John Jr. born 1780-1790. There were also Samuel and James, born 1790-1800, who were living in Lexington township with families in 1830, and Thomas born in New Jersey in 1795, who was living with his family in Lexington township in 1840 and 1850.

While Daniel's father Nathan was the original settler, it appears that two cousins (in an unknown degree), Benjamin and John, followed. It may be that all the others are descended from these three.

* The 1850 census indicates Joseph to have been born about 1797. If this is correct, Joseph was not a son of Nathan and Hannah, who did not marry until November 1797. Ages in census returns are however notoriously inaccurate.

THE DESCENT OF CHARLES CLEMENT HEACOCK FROM THE EMPEROR CHARLEMAGNE

In Rome on Christmas Day in the year 800 A.D., the Pope placed the crown of the new Holy Roman Empire on the brow of Charlemagne, King of the Franks. The empire of Charlemagne covered most of Western Europe; it was destined to live in one form or another for a thousand years. The Emperor himself became a legend before he had been dead a century, and remains the greatest historical figure of the Middle Ages.

It may, therefore, seem strange when the ancestry of Charles Clement Heacock is traced to Charlemagne, and stranger still when a dozen other kings, of England, Ireland, France, Wales and Scotland are claimed as forefathers, including such figures as King Arthur of the Knights of the Round Table, and the Scottish Malcolm from Shakespeare's *Macbeth*.

Lest some sceptic doubt the authenticity of the records, let us preface our royal pedigree with a calculation of probabilities. There are approximately three generations to a century, and it may therefore be assumed that Charlemagne lived about thirty-four generations before Charles Clement Heacock. By a simple process of multiplication we can determine the total number of ancestors Charles Clement Heacock had in the generation of Charlemagne: two in the first generation back, four in the second, eight in the third, sixteen in the fourth, et cetera, multiplying by two again and again until the thirty-fourth generation is reached. The answer will be found to be 17,158,897,664, a figure several thousand times greater than the number of people who were living in all Europe at the time. Thus the probability is that Charles Clement Heacock was descended from the Emperor Charlemagne and every other person alive at the time, not only once, but through a thousand different lines. Back exactly twenty-two generations we will find King Henry III of England, twenty-three generations, King Louis VIII of France; the later being one of some four million ancestors of that generation.

It becomes clear that ancestry, if carried back much more than three centuries, changes its aspect. It is then no longer a question of descent from individuals, but from social classes and races. We cannot assume, for instance, that Jonathan Heacock is descended from royalty, but we can assume that he descended from every yeoman who lived in Britain at the time of William the Conqueror, except those whose lines died out. And we can assume that all the Royal blood of the Middle Ages ran in the veins of Joshua Owen. We can assume our descent from every Gothic barbarian who inhabited the forests of Germany at the time of Caesar, as well as from every Roman from Caesar down to the lowliest slave, provided only that they had children, and that their lines lived on. Probabilities grow as generations are added, and the chance of error in assuming descent from any figure of Western European history of Ancient Times or of the Early Middle Ages, is infinitesimal, if descendants of the par-

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ticular individuals exist. On the other hand, we cannot assume descent from the Slavs, from the Ancient Greeks, nor from any others where no racial and social connection has been found.

Tracing the line of descent is, however, a different matter from calculating the practical certainty of its existence. Records of the lower and middle classes in England stop in the sixteenth century; most family trees must end there. Pedigrees of European nobility may go back to the time of the Crusades, of Royalty a few centuries more. In Wales, on the other hand, old records are much more complete. The reasons why Welsh pedigrees were preserved are explained by Charles H. Browning in "Welsh Settlement of Pennsylvania":

Under their ancient local laws, the Welsh in the old country had good reason for keeping their pedigrees up-to-date. This was because fines and penalties could be levied on the distant relatives of guilty persons, if they were unable to pay. For instance, the "murder fine" (*galnas*) varied according to the status of the victim, and the murderer's kin to the fifth generation of his blood was liable for the payment of the fine. But in case of a mere "insult fine" (*sarhad*), the offender's blood kindred was bound only to the third generation, or third cousins. Then, again, the Welsh were divided into two different classes, based upon "pedigree." There were the *bonheddig*, those having a pedigree, men with a lineage (*nobilis*) of the best strain,—pure *Cymro* on both sides, paternal and maternal, entirely free from bondsman's blood, and even of that of a foreigner, or *alltad*. In the "lower class" was the *taeog*, the villain or the serf; the farm-hand and the yeoman, a freeman without the requisite "pedigree," and these were the most privileged, the *mab aillt*, of the unpedigreed.

Pedigrees of Charles Clement Heacock through Joshua Owen, a Welsh emigrant of Royal descent, follow. The first is taken from the same book from which the above paragraph is quoted; the second was compiled by a family historian. Both would appear to be accurate, since they refer to historical and other incidents which can be checked (for instance the deeding of ancient hereditary lands to the Quakers for a burying ground); both indicate sources for additional study, should anyone care to pursue the myriad ancestral lines further back through the pages of history. The path to Charlemagne is indicated, the task of completing the line to this illustrious ancestor is left for some studious descendant not satisfied with our demonstration of mathematical probability. Starting with the Kings of England and France, whose lines can, of course, be traced back further, the pedigree is as follows:

1. Henry III, King of England married Lady Eleanor, daughter of Raymond de Berenger, Count of Provence, and had by her:
2. Edmund, Earl of Leicester, lord high steward, who had by his second wife, Lady Blanche, widow of Henry I of Navarre and daughter of

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Robert, Count of Artois, second son of Louis VIII, King of France:

3. Henry, Earl of Leicester and Lancaster, who married Lady Maud, daughter of Sir Patrick de Chaworth, by his wife, Lady Isabel de Beauchamp, daughter of William, first Earl of Warwick, also of Royal descent, and had:
4. Lady Eleanor Plantagenet, who married secondly (his second wife), Sir Richard Fitzalan, K. G., Earl of Arundel and Surrey, and had:
5. Sir Richard Fitzalan, K.G., Earl of Arundel who had by his first wife, Lady Elizabeth de Bohum, daughter of William, first Earl of Northampton, K.G., also of Royal descent:
6. Lady Elizabeth Fitzalan, who had by her third husband, Sir Robert Goushill, Kt., of Hault Hucknell manor, Derbyshire:
7. Lady Joan Goushill who married Sir Thomas Stanley, K.G., Lord Stanley, lord chamberlain of England, and had:
8. Lady Margaret Stanley (her brother, Sir William, crowned Henry VII on Bosworth Field), who had by her second husband (see Dugdale's "Baronage" vol. II, p. 248), Sir William Troutbeck, lord of Pyrnes Castle, Cheshire, who was slain in the battle of Blorehead:
9. Lady Jane Troutbeck (see Omerod's "Cheshire" vol. II, Collins "Peerage" III, p. 40), widow of Sir William Boteler, who married Sir William Griffith, lord of Penrhyn Castle, Caernarvonshire, chamberlin of North Wales, "made a Knight of the Bath on St. Andrew's Eve, 1489, at the coronation of Prince Arthur, and of his Bayne," and had:
10. Sir William Griffith, lord of Penrhyn Castle, knighted at Touraine, Christmas 1513, "after the king came from mass, under the banner of the church"; chamberlain of North Wales, 1520. He had by his second wife, married in 1522, Lady Jane, daughter of John Puleston, lord of Caornarvan Castle (see Dwnn's "Visitations of Wales," vol. II, 154-59 or Pedigree CXLIX):
11. Lady Sibill Griffith, who married Owen ap Hugh, of Bodeon, high sheriff of Anglesea in 1563 and 1613, and had:
12. Jane Owen, who married Hugh Gwyn, of Penarth, high sheriff of Caernarvonshire in 1600 (see Dynn's "Visitations of Wales," II, 172), and had:
13. Sibill Hugh, who married before 20 September 1588, John ap Howel-goch, of Gadfa, Llanwddyn, Montgomeryshire, who was burried in the parish church, 24 July 1636, and had:
14. Elizabeth Powell, who married Humphrey ap Hugh Howell of Llwyn-du, Llangelynin, in Merionetshire, died 1664-5, and had:

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15. Owen Humphrey, of Llyn-du, eldest son, 1625-1699, a justice in 1678. He had by his wife, Jane:
16. Joshua Owen, a land owner in Merion township, Pennsylvania, in 1683. He married Martha, daughter of John Shinn of Burlington County, New Jersey, on 3 mo. 1, 1696-7, and had:
17. Joshua Owen, married Mary Butcher 7 m. 29, 1730 and (2) married Sarah Branson 1 mo. 5, 1743. He had by his first wife:
18. Humphrey Owen, who married Ruth Flewelling, December 8, 1756, and had:
19. Hannah Owen, born 1770-5, married Nathan Gaskill, son of Daniel and Huldah in November 1797, and had:
20. Daniel Gaskill, born 1802, who married Elizabeth Gruwell and had:
21. Huldah Gaskill, who married Joel Heacock, and had:
22. Charles Clement Heacock.

The direct male line of Joshua Owen's ancestors, as well as several other branches have been traced by Thomas Butler, historian of the Crispin Family Association, from documents in the Pennsylvania Historical Society, Philadelphia:*

Joshua Owen was of royal descent through several well defined lines branching off from his Welsh ancestry. Einion, born probably about 1450 descended in the male line from Callwyn ap Tagno, Lord of Llyn, who bore arms, a chevron inter three fleur-de-lys, had Gronwy ap Einion, born circa 1480 who had Howell ap Gronwy, who had David ap Howell of the township of Llwyngwrill, Comot of Talybout, Merionetshire, Wales, whose "ancient capital messuage" in that township called Llyn-du was determined through a female line from Ednowen ap Bradwen, who flourished about 1137, and bore arms, gules, three snakes, nowed; and who was lord of nearly all the Comot of Talybout. Though the extant pedigrees do not show just where the marriage in the line of Callwyn ap Tagno, Lord of Llyn, with the heiress of the line of Ednowen ap Bradwen came in, yet Lord of Llyn was "an indefeasible estate of inheritance," therefore David ap Howell could only have obtained it as a descendant of Ednowen ap Bradwen. David was born about 1540 and married Mary, daughter of Hugh ap John of Taly Llyn, a parish now in the union Dolgelly in the Comot of Estimaner, Merionetshire, eight miles southwest of Dolgelly town.

Hugh ap John was the son of John ap Meridith ap David ap Ievan ap Llewellyn ap Einion (of Llwdiarth in Montgomeryshire, mentioned in grant of the seventh year of the reign of Henry V) ap Celynin ap Ririd ap Cynddelw ap Ierworth ap Gwegeney ap Uchdryd ap Aleth, Prince of Dyfed. Mary, wife of David ap Howell was also descended from various

*Published in History of South Jersey, edited by Alfred M. Heston, p. 276.

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alliances of the above line, from Meuric ap Ynger Vychen, Lord of Nannan, living in the twenty-first year of the reign of Edward III (1347-8) who in turn descended from Bleddyn ap Cynfyn, Prince of Powys (murdered 1072) by his second wife Isabel, daughter of Picot of Say, a Norman baron, as well as from other noble families of Wales.

Hugh ap David of Llwyngwrill, son of David ap Howell and Mary his wife, married Catherine, daughter of John ap Rhydderch of Abergynolwyn whose family appears traceable to 1400 or earlier. Hugh and Catherine had issue: Humphrey ap Hugh, their eldest son, who signed marriage settlement of his daughter Anne, January 1, 1649; she was marrying Ellis Price, they became the parents of Rowland Ellis of Bryn Mawr, Pennsylvania, born 1650, a noted settler in the Welsh tract.

Humphrey ap Hugh was living at Llyn-du in 1662 and died there about 1664, having married about 1625, Elizabeth, daughter of John ap Howell Goch of Gadfa in Llanwddn, Montgomeryshire, who was buried in Llawddyn Church July 24, 1636, Elizabeth's mother was Sybill, daughter of Hugh Gwynn, of Penarth, High Sheriff of Caenorvonshire, descended from Sir William Griffith of Penrhyn, the Herberts of Raglan and from King Edward I of England. Through Maude (Matilda) the wife of William the Conqueror, the line goes back to the Emperor Charlemagne, and other lines are traceable leading to such notable figures in history as Hugh Capet, Malcolm of Scotland, Gilbert de Clare (Strongbow) who conquered Ireland for the English Crown, and took for his wife the daughter of Dermid McDermid, King of Ireland, Alfred the Great and his earliest known ancestor Egbert, King of Saxons. King John is also included in this list, as well as many of the barons who wrested from him the Great Charter at Runnemeade. At least eight of the sureties for the observance of the Magna Charta have been identified as ancestors of Joshua Owen, namely Saier de Quincy, Gilbert de Clare, William Malet, Roger Bigod, Hugh Bigod, Robert de Vere, Hugh de Vere and Henry de Bohun.

The wife of Hugh Gwynn was Jane, daughter of Owen ap Hugh of Bodeon in Anglesey, High Sheriff of Anglesey, 1579-80, who died in 1613, descended from Meuric ap Llwyn ap Halkin of Bodeon, eighth in descent from Hava, son of Knudhelw, Lord of Cwnwd Lhivon, living 1150. Humphrey ap Hugh had among other issue:

Owen Humphrey, eldest son and heir, born about 1625, died prior to 1699. He is said to have been an officer under Cromwell and he certainly served as Justice for Merionetshire under the Protectorate. He was among the first in Wales to join the Society of Friends and his name occurs frequently in Besse's "Sufferings." In 1662 having with his brother Samuel refused to pay tithes, he was prosecuted in the Sheriff's Court and execution was awarded against him by which his cattle was seized. After his father's decease in 1664 or 1665, he became seized of the ancient demesne lands of Llwyn-du and deeded therefrom a lot of ground for a burial place for Friends. Owen Humphrey having been heavily fined, it is believed that he left little personal estate; in fact, what little money he had remaining he

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lent freely to Friends going to Pennsylvania. He is believed to have been twice married, but all of his seven children were of his first wife, name unknown, among whom were Rebecca, wife of Robert Owen of Merion, the progenitor of the Owen family of Philadelphia, and Joshua Owen, before mentioned, of Burlington County, New Jersey, who married Martha Shinn.

Joshua Owen, son of Owen Humphrey of Wales, following Welsh custom took his father's Christian name for his family name. He left Wales in 1683, bringing a certificate dated 5 mo. 27, 1683 from the Quarterly Meeting of Friends at Dolyerry, which he filed with the Haverford Monthly Meeting in Chester County, Pennsylvania. He owned land in nearby Merion township (Philadelphia county) in 1693. On 12 mo. 1, 1696 he appeared with Martha Shinn before the Monthly Meeting in Burlington County, New Jersey, and the couple declared its intention to marry. The meeting gave its sanction 1 mo. 1, 1697, and the marriage took place at the Shinn home on 2 mo. 19, 1697. The marriage certificate is recorded in the minutes of the Haverford-Radnor Monthly Meeting, and shows that John Owen, John Humphrey and others of the Welsh colony came to New Jersey to witness the ceremony. A few months later, 7 mo. 1, 1697, Joshua obtained by deed 100 acres of land in the Pennsylvania Welsh tract (Haverford, Radnor and Merion townships comprised this tract), from his uncle, John Humphrey, brother of Owen Humphrey. Joshua and Martha lived in Pennsylvania for a number of years, and their children were probably born there, for the name of Joshua Owen appears frequently in the records. He witnessed a deed 1 mo. 31, 1707, was overseer of his brother-in-law's will in 1703-4, and under date of 8 mo. 8, 1713 this entry appears in the meeting minutes: "The Merion overseers bring a complaint of Edward Rees against Joshua Owen that he does not take care to pay him some money that has been due to him several years." The meeting appointed a committee to speak to Joshua regarding the payment of just debts.

Between 1713 and 1722, Joshua and Martha took their family to Springfield township, but the earliest definite date mentioned is that of the marriage of their daughter, Margaret in 1722. Joshua died in Burlington county in 1728, leaving no will. Martha remarried the following year, to Restore Lippincott. The children of Joshua and Martha Owen as given in the Shinn history were: Martha who married Benjamin Marriott in 1730; Joshua who married 1) Mary Butcher 7 mo. 29, 1730, and 2) Sarah Branson 1 mo. 5, 1743; Rowland who married Prudence Powell 3 mo. 17, 1738; Rebecca who married Thomas Evins 4 mo. 4, 1730; Sarah; Mary who married Henry Burr in 1736; and Margaret who married Benjamin Crispin 6 mo. 21, 1722.

The marriage of Joshua Owen and Mary Butcher took place at Mount Holly, New Jersey. The marriage record gives the name of Mary's father as Samuel. The Burlington meeting record of births contains this entry: "Samuel Butcher, born 5 mo. 18, 1682. Born to parents Thomas and Esther,

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on board ship Samuel of London". Samuel seems to have been born while his parents were enroute to the New World, and to have received as his name the name of the ship that was carrying them. Two other children of Thomas and Hester (Ester) are recorded, Ann born 3 mo. 29, 1685 and Thomas born 2 mo. 8, 1687. Samuel had besides Mary, at least three children: Samuel, Phebe and Joseph, who are mentioned in the Burlington minutes.

Besides the family of Joshua Owen and Martha Shinn, there is a record of John Owen, tailor, late of Philadelphia, who died intestate in Burlington county in 1733. He was probably Joshua's brother who also came from Wales about 1683, settled in the Welsh tract and witnessed Joshua's wedding. It seems, however, that all of the Owen family residing in South Jersey in the eighteenth century were descended from the two sons of Joshua and Martha, namely Joshua and Rowland. Joshua of the second generation died in Burlington county, leaving a will dated 12 mo. 14, 1745-6, which mentioned his son Humphrey and his brother Rowland. Humphrey was born 10 mo. 1, 1732, according to Friends records. His mother was therefore Joshua's first wife, Mary Butcher. Humphrey was married to Ruth Flewelling in Gloucester county on December 8, 1756, according to New Jersey Archives. In 1799 Humphrey was living in Mount Holly and was an acquaintance, at least, of Daniel and Huldah Gaskill, for he acted as witness of a deed for them in that year. Humphrey and Ruth Owen received a certificate from the Mount Holly to the Burlington Monthly Meeting on 8 mo. 4, 1802, and were returned to Mount Holly a few months later, 4 mo. 4, 1803. Humphrey Owen was disowned by the Burlington meeting 1 mo. 9, 1806 for marrying out of unity.

Since no other Owen families are found in South Jersey at the time, the descent of Hannah Owen from Joshua and Martha may be considered established. The fact that Humphrey and Ruth are the only Owen couple known to have been living in Mount Holly at the end of the eighteenth century, and their association with Daniel and Huldah Gaskill in the deed, create a strong presumption that it was their daughter, Hannah, who married Nathan, son of Daniel and Huldah Gaskill, in November of 1797.

THE SHINN-OWEN-GASKILL LINES

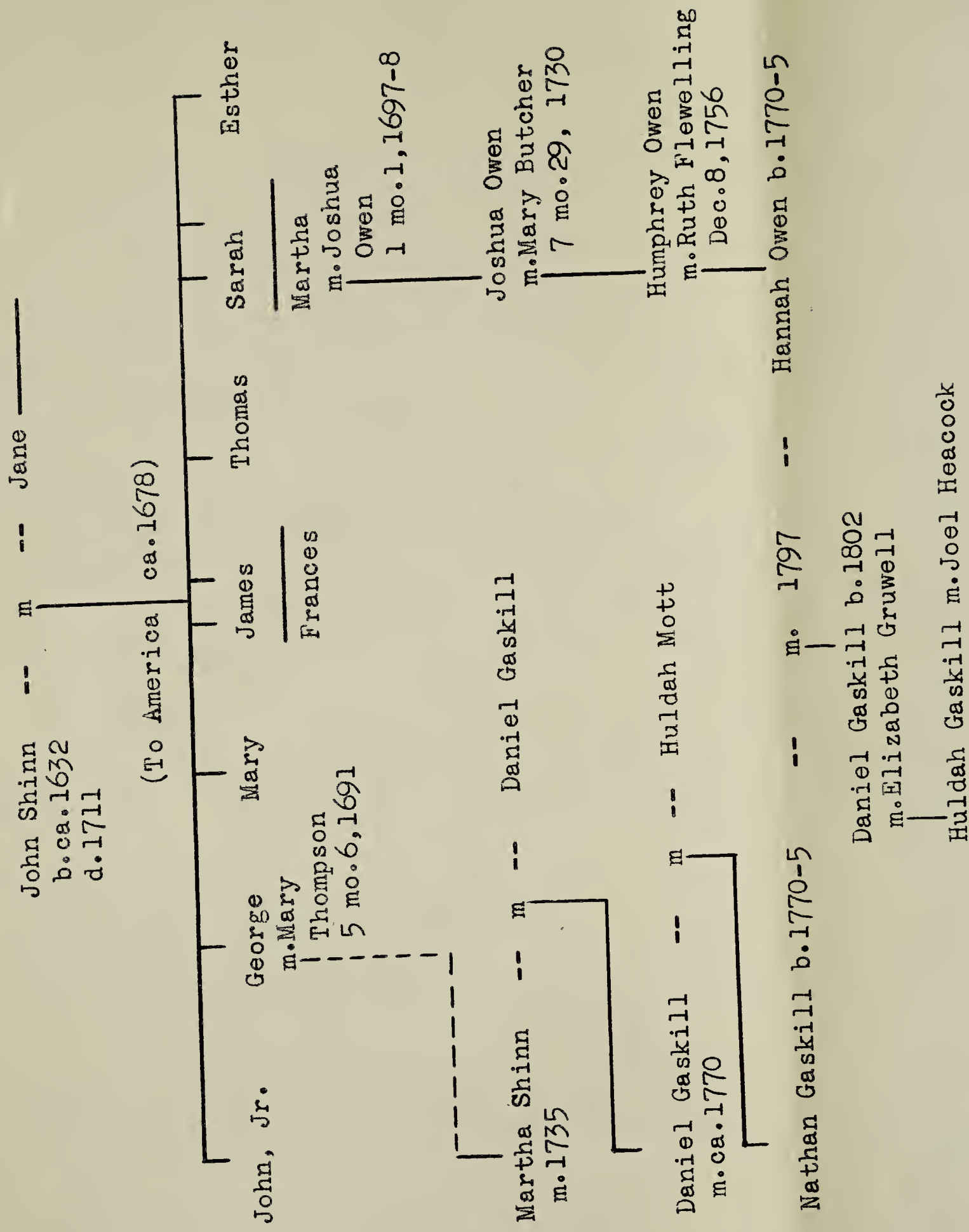
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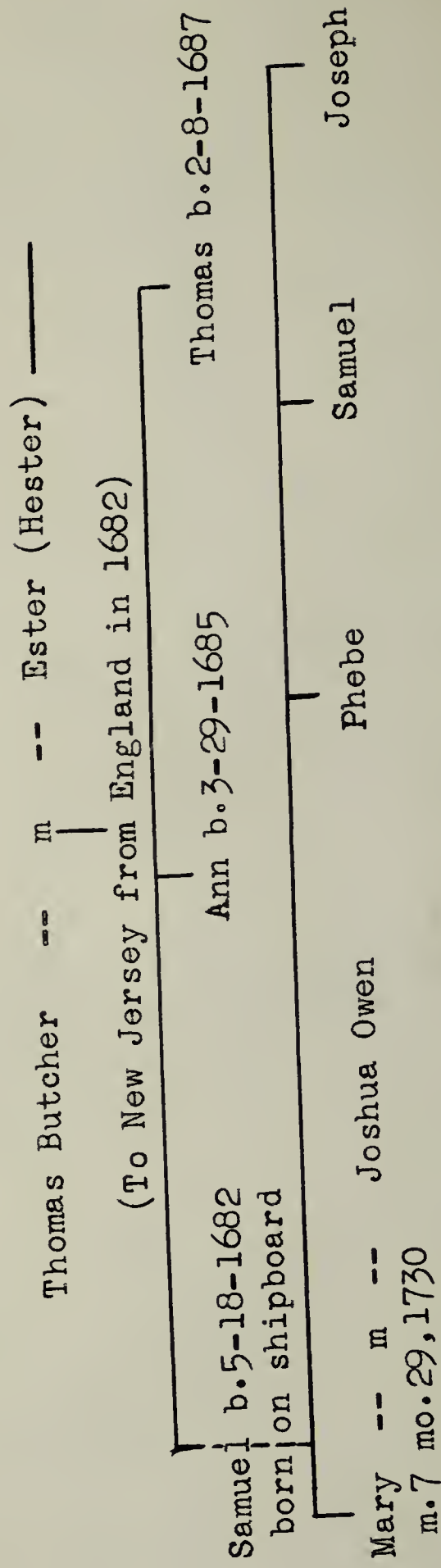
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THE SHINN-OWEN-GASKILL LINES



THE BUTCHER FAMILY



THE SHINN FAMILY

When Nathan Gaskill married Hannah Owen in 1797, he was taking as his wife his third cousin, although it is doubtful if he was aware of the fact, or if it would have interested him in the slightest had he been. Third cousins are the grandchildren of first cousins, therefore Nathan and Hannah had an identical ancestor five generations back. This is the only instance where two lines have run together in this entire history, and the position of this identical ancestor is to that extent unique.

Aside from this, however, the life of John Shinn differs little from that of dozens of other emigrant ancestors whom we have found among the pioneer settlers of Pennsylvania and New Jersey. The earliest authentic history of New Jersey, Smith's "History of Nova Caesarea; or New Jersey," mentions him, and places his arrival in America between the years 1678 and 1680. John Shinn arrived in America with a wife, Jane, and a large family of children. He had been a Quaker for many years in England, and had suffered persecution there, as related by Besse "Sufferings," II, p. 205:

"Hertfordshire. At the Quarter Sessions on the 12th of the 11th Month 1662, John Shin of Albury and Jeremiah Deane of Hartford were committed to Prison on a Process against them for Absence from their Parish and for not paying the Court fees."

The Shinn family was widely dispersed throughout England in the sixteenth century, but the History of the Shinn Family attempts to trace the ancestry of John Shinn to Freckenham parish in Suffolk. John Shinn appears in America in company with a Clement Shinn, and Clement being an unusual Christian name, it is assumed that there was a close connection between a Clement Shinn found in Freckenham, and the Shinn family in America. The assumption is the best that can be made, but like the assumptions on which other lines have been traced back into England, it lacks the elements (such as the documentary references found to connect Jonathan Heacock with the Slindon family) which would establish it as historical fact. On the basis of the assumption, the Shinn line is as follows:

- 1) Francis Sheene, born 1525, lived in Freckenham Parish.
- 2) John Sheene, married Anne who died 1617.
- 3) Clement Sheene, baptized 11 mo. 24, 1593, married Grace at Soham Parish, Suffolk.
- 4) John, son of Clement, born 1632, married Jane and emigrated to New Jersey.

The name is said to be of Anglo-Saxon origin, and to be found in England at the time of William the Conqueror.

The first records of John Sheen or Shinn in America are from the year

HEACOCK FAMILY HISTORY

1680. Both John and Clement Sheen were freeholders in New Jersey that year, and John was a grand juror. John also signed his name to a letter from the New Jersey Friends to the London Yearly Meeting under the date of 12 mo. 7, 1680. Six days later (September 18, 1680) he purchased one fifteenth of one of the original 100 shares of West Jersey, which made him one of the earliest and one of the most substantial landholders (about 2000 acres, undivided). He settled in Springfield township, near the site of the future city of Mount Holly, and became one of the most prominent and respected citizens of the neighborhood. Besides farming, he appears to have had various occupations. A deed to his son dated July 17, 1697, referred to him as a wheelwright, his will mentioned his ownership of a boulting mill, while some of the items appearing in the inventory of his personal estate suggest the money lender: "to his purse and apparrel 16 l., 10 s.; to money upon bond 132 l.; to one box Iron and money skails 6 s.; to more money, upon bond 105 l. . . ."

John Shinn was also prominent in religious affairs. The Friends meeting was held in his home prior to the building of a meeting house in Springfield township in 1698-9. He served as delegate to the Quarterly meeting in 1688, and was overseer of the Springfield meeting for a period of years. In 1687 a certain Daniel Leeds had published an almanac, which had offended Friends because of some of its "superfluities." John Shinn was named by the meeting to notify Leeds to bring in his paper to the Burlington meeting before sending it to Philadelphia. The Quakers were sensitive to criticism and merciless in their suppression of dissent; Leeds was forced to recant: ". . . whereas, I do understand yt something in my Almanac hath given offense to ffriends of truth—therefore I did look uppon myself as bound for satisfaction and vindication of ye blessed to condemn them as wrong and proceeding from a ground yt was out of truth, I being at a loss as to my incondition at ye time of writing thereof"

John Shinn died near the end of the year 1711. His will, dated 11 mo. 14, 1711, was probated 12 mo. 30, 1711. He and his wife Jane had nine children, all of them born in England:

John Jr., married Ellen Stacy 3 mo. 3, 1686, m. (2) Mary 7 mo. 1, 1707.

George, married Mary Thompson 5 mo. 6, 1691.

Mary, married John Crosby and (2) Richard Fennimore.

James, married Abigail Lippencott 3 mo. 3, 1697.

Thomas, married Sarah Shawthorne and (2) Mary Stockton.

Sarah born 1669, married Thomas Atkinson.

Esther.

Frances.

Martha, married Joshua Owen 1 mo. 1, 1697-8, m. (2) Restore Lippen-

THE SHINN FAMILY

cott in 1729.

The Martha Shinn who married Daniel Gaskill in 1735 was a granddaughter of John Shinn, and a niece of the Martha, who married Joshua Owen. The History of the Shinn Family identifies her with a Martha Shinn, daughter of George Shinn and Mary Thompson, who was shown as 14 years old by the census of Northampton township in 1709. This would make her about forty years old at the time of her marriage, which seems somewhat unlikely in an age when both men and women married young, for economic reasons. Furthermore, her future husband, Daniel Gaskill does not appear in the 1709 census, which he should, unless he was over 14 years younger than his bride. It is therefore quite possible that the Shinn history is in error, that both Daniel and Martha were born after the 1709 census, and that Martha was the daughter of one of the other sons of John Shinn. Descendants of others of the children of John Shinn are known to have intermarried with the Gaskill family: Jane, daughter of John Jr. married Jonathan Gaskill, son of Josiah, and Samuel Shinn, grandson of John Jr. married Provided Gaskill.

THE MOTT FAMILY

The will of Ebenezer Mott, yeoman, of Northampton township, Burlington county, New Jersey was dated August 11, 1770, and proved December 3, 1770, indicating that he died between those two dates. The will provided that his son Ebenezer Jr. was to have five pounds, his wife Sarah the use of his home, land and personal estate until her death, when the household goods would be divided among the six daughters, and the rest of the real and personal property would then go to his son John. John was doubtless the eldest son, as he inherited practically the entire estate, in accord with English law and custom.

The six daughters of Ebenezer Mott were named in the will: Sarah Downs, Barsheba Jones, Martha Fenimore, Abigal Rodes, Ruth Barnes and Huldah Mott. John Woolman, the famous Quaker writer, was one of the witnesses to this will.

Ebenezer Mott is reported to have been a staunch Quaker, and one of the first permanent settlers at Barnegat, New Jersey, in or about 1745.* Barnegat is located on the Atlantic coast, between Monmouth and Little Egg Harbour. The minutes of the Little Egg Harbour Monthly Meeting contain the following entry, showing that Ebenezer and his wife came from Rhode Island: "At a Monthly Meeting of friends ye 10th day of ye 8th mo 1745 Ebenezer Mott and his wife produced each of them certificate from South Kingstone in Rhode Island." In 1746 Ebener and his wife Sarah moved to the neighborhood of Mount Holly; they were received on 7 mo. 1, 1746 by the Burlington meeting on a certificate dated 5 mo. 10, 1746, from the meeting at Little Egg Harbour. In 1750 Ebenezer Mott was a witness to the will of Samuel Gaskill Jr., but there is no other record of him until his death twenty years later.

The children of Ebenezer began getting in trouble with the Burlington meeting soon after their arrival in its district. Abigail Mott was disowned (reason not given) on 4 mo. 5, 1756. Ebenezer Jr. was disowned on 4 mo. 4, 1763 for engaging in military service, John was disowned for marrying out of unity 2 mo. 7, 1774, and on 6 mo. 6, 1774 the minutes show that Ruth Barnes, formerly Mott was disowned for marrying contrary to discipline, and Huldah Gaskill, formerly Mott, was disowned for marrying out of unity.

Disownments for marriage out of unity or contrary to discipline were very frequent, and it was not unusual for them to occur several years after the marriage had taken place. Ruth Barnes had been married for at least four years when disowned, for she was married when her father's will was made in 1770 and was not disowned until 1774. Huldah was not married in 1770, but it cannot be determined how long she had been married when the meeting disowned her, as there is no record of her marriage. The disownment of Ruth and Huldah on the same day leaves no doubt

*Salter "Early Settlers of Ocean and Monmouth Counties"

THE MOTT FAMILY

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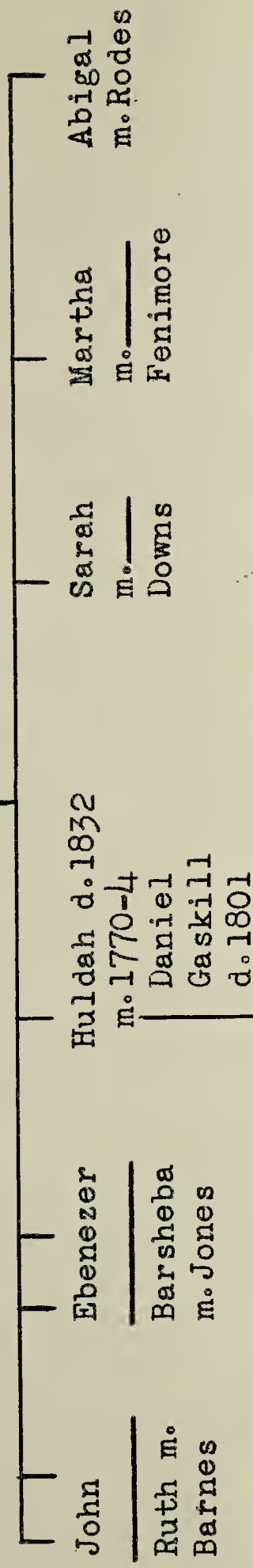
THE MOTT FAMILY

Adam Mott and Nathaniel Mott, relationship unknown, settled in the Massachusetts colony at the time of Governor Endecott, coming from England. Both families later moved to Rhode Island.

About
two
Generations
Missing

Ebenezer Mott ---
from Rhode Island
to New Jersey in
1745. Died 1770.

m --- Sarah ---



THE MOTT FAMILY

that they were sisters, as the meeting frequently took action against several members of the same family on the same day. Furthermore the family of Ebenezer is the only Mott family mentioned in the Burlington minutes of this period.

Ebenezer Mott, pioneer of Barnegat, New Jersey was clearly the father of Huldah, who married Daniel Gaskill and became the mother of the Nathan Gaskill who was the pioneer settler in Lexington township, Stark County, Ohio. He was probably descended from one of two Mott families which settled in Massachusetts at the time of Governor Endecott, one in Boston and one in Scituate, both later moving to Rhode Island, where their descendants lived in the same localities. A relationship between these two families, of Adam Mott and of Nathaniel Mott, cannot be established, but seems not unlikely.

A third Mott family, that of another Adam Mott, settled in Manhattan at the same period, and is later found in New Jersey, but none of the descendants of this Adam Mott are known to have gone to Rhode Island, and the descent of Ebenezer is through a Rhode Island family. The American settlement of the two Adam Mott families is related by Stillwell "Historical and Genealogical Miscellany":

The Motts had been seated in the adjacent counties of Essex and Cambridge, England, for several centuries, when two of the name of Adam Mott, one from each county, emigrated to America. Adam Mott from Cambridge, called the taylor, came with his family to Boston, in 1635, and Adam Mott from Essex, left several years later and settled in New Amsterdam. It is singular that these two Adam Motts, each with sons Gershom and Adam, should have lived contemporaneously in the early history of this country, and it would have been confusing had they resided in the same locality, but, fortunately, they dwelt apart, one in Rhode Island, . . . while the other, . . . resided first in New Amsterdam, and later on Long Island.

Adam Mott from Cambridge arrived in America on the ship Defence in 1635 at the age of 39, accompanied by his wife Sarah, aged 31, and several children of his first wife, and a step-daughter, Mary Lott, daughter of his second wife's first husband. He lived in Boston and Roxbury, Massachusetts until 1638, when he moved to Rhode Island, probably for religious reasons. In Rhode Island he was apparently joined by his aged father, from England, and his father had the unusual distinction of being the town pauper of Portsmouth, R. I., in a day when town paupers were rare. Minutes from the town meetings in 1644, 1648, 1649 and 1656 are quoted in a book "Certain Comeovers," showing the provision made for the keeping of Old John Mott. In May 1649: "Adam Mott haveing offered a Cowe for ever and 5 bushels of corne by the year so long as the ould man shall live towards his mayntenance that so he might be discharged from any further charge; the towne, every man that was free thereto settinge downe what corne they would give for this present yeare made up that 5 bushels to 40 bushels and so it was concluded that Mr.

HEACOCK FAMILY HISTORY

William Balston should have 40 bushels of corn and the use of the afore-named cove this present yeare for which Mr. Balston undertake to keep ould father Mott this present yeare and alowe him house roome dyate lodging and washinge." In 1656: "It is ordered that John Treft shall have L 13 6s 8d peage pr penny or black 3 pr penny, to keep ould John Mott this yeare for dyat lodging washing and looking to besyde the Cove and the corn that the ould man's son Adam is ingaged to give."

The grandson of the pauper John, Jacob Mott of Portsmouth, Rhode Island, became a Quaker, and his son Jacob married a Cassandra Southwick, daughter of Josiah and Mary Southwick, in 1689. Several other lines of descent from the pauper John and his tailor son Adam, have been traced, but there is no record of Ebenezer. He may have been descended from Nathaniel Mott, first found in Scituate, Massachusetts, in 1643. Nathaniel served against the Narragansett Indians in 1645, and was one of four men of Braintree, Massachusetts (where he had moved) who were killed by the Indians when they made an incursion into the town on February 23, 1675-6. He married Hannah, widow of Peter Shooter at Braintree 10 mo. 25, 1656. His son, Ebenezer, born 10 mo. 7, 1675 (after his father's death), had a son Ebenezer born September 26, 1700 in Braintree, who might be identical with the Ebenezer of Barnegat, although it seems more likely that the later was born nearer 1715 than 1700. Nathaniel Mott and Hannah Shooter had several other children (listed in Pope, "Pioneers of Massachusetts") including a son, Nathaniel, born 6 mo. 30, 1661, who settled in New Shoreham, Rhode Island, and had a large family. Ebenezer may have been his grandson. Another son of the first Nathaniel, John, lived for a time in New Shoreham, but moved to Connecticut before his children were of adult age.

There seem to be no published records which would determine the descent of Huldah Mott; no attempt has been made to trace the family of Ebenezer back through the Quaker minutes in Rhode Island, where the missing information might be located.

STARK COUNTY, OHIO

We have traced our ancestors from England, Ireland, Wales and France to their new homes in the narrow district around Philadelphia, in the states of Pennsylvania, Delaware, New Jersey and Virginia, and from there to Western Pennsylvania, where John Heacock and Esther Pyle settled at the beginning of the nineteenth century. It was to the Redstone settlement on the Monongahela river that John took his children, including Nathan, the father of Joel, and it was there that Nathan met Hannah John. Nathan and Hannah were married in 1806, near Redstone.

But it was in Stark County, Ohio, that the descendants of all the lines we have traced finally met. Stark County is in the eastern part of the state, not far from the Pennsylvania line, and the trip from Redstone to Stark County was about 100 miles, much less than the trip from Chester to Redstone.

The first white settlers arrived in Stark County in 1805 or 1806, but the County was not organized until 1809. The first Heacock to settle in Stark County was not John, but his son Nathan. Nathan's name appears in the list of the first purchasers of government land in Marlboro township in 1810, and on the list of settlers living on their land in 1820. Few settled in Marlboro township before the war of 1812, but Nathan and Hannah left their Pennsylvania home for Ohio late in 1811. Nathan had apparently made a trip to Marlboro a year before, obtained land, then returned for his family.

Stark County remained comparatively isolated during the first two or three decades of the nineteenth century, as it lacked water transportation. Crops had to be disposed of locally, and produce was plentiful and cheap, many other items usually unobtainable. In 1830 prices quoted in Canton, the county seat, were: eggs, 4 cents per dozen; butter, 6 cents per pound; wheat, 25 to 30 cents per bushel; corn or oats, 12 to 15 cents per bushel.

According to a notation in John Heacock's bible, he moved to Carroll County, Ohio, in 1821. He was sixty years old in 1821, and most of his children were married and no longer with him. Carroll County did not exist in 1821; it was formed in 1832 from territory taken from several other Ohio counties, including Stark County, but the bible entry probably indicates that John Heacock lived in Carroll County at some time prior to his death. He may have joined his son Nathan in Marlboro in 1821, and moved south into Carroll County at a later date.

Another Nathan Heacock settled in Columbiana County, just east of Stark County, at about the same time. He was a son of Jeremiah, and great-grandson of Jonathan both through his son William and his daughter Ann. T. Reece Heacock publishes this account of the Columbiana settlement, written by Barton Heacock, son of Nathan: "It might be interesting to some of the younger ones to know that my father, Nathan

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Heacock, settled in Smith Township in the spring of 1825, when I was seven years of age. With the exception of a few farms just commenced, it was a vast wilderness. I well remember the paths that led from one place to another, and how William and myself used to go through the woods to mill, on horseback, with a bushel of corn or wheat, which we would have to wait for, sometimes, nearly as long as it would take our family to eat it. My father and older brothers built a small log cabin with a chimney across the end of it, so that we could put wood in, probably ten feet long. Now the young folks that are to follow after us may imagine how we looked, being thirteen in family, when we got what would justly be called a log heap on the hearth for a fire, and the wolves howling not far off, which I can well remember hearing. I have probably seen twelve or fourteen deer together in sight of the house."

Lexington Township, adjoining Marlborough on the east, was settled several years earlier. When established in 1816, it included the territory which became Marlborough township in 1821. In the year 1805 or 1806, the earliest settlers, a group of Quakers, entered what was to become Lexington Township, and among them was Nathan Gaskill with his family, which included his three year old son, Daniel, who had been born in 1802 in Mt. Holly, New Jersey. In conjunction with Amos Holloway, another of the earliest settlers, Nathan Gaskill owned the land which was later in 1807 surveyed into lots and became the site of the village of Lexington. Nathan Gaskill was the first Justice of the Peace of Lexington Township, being commissioned on May 19, 1817. Abraham Gaskill, presumably his son, held the office 23 years later. The following account, involving Nathan Gaskill's pig, describes the early frontier life in Lexington Township.*

Wild game, at the settlement of Lexington township, was very plenty, with the exception of beaver, which, being very scarce at first, soon entirely disappeared. Otters and muskrats were trapped by the Indians until 1813, on the Mahoning. Bears were very plenty, and destructive on hogs, as late as 1815. They would sieze a hog that would weigh one hundred pounds, in their fore paws, and run direct with it to the forest. If the hog was too large for them to manage in this manner, they would jump on it, guiding it with their fore feet, and stimulating it by gnawing its neck, thus ride it to the woods and destroy it. A large specimen of the Bruin species, engaged in this equestrian exercise was shot by Shadrach Feltz. Bears attack swine by gnawing the tops of their heads and shoulders. A hog belonging to Nathan Gaskill had strayed away in search of mast, it returned with its eyes out and its skull bone exposed. This hog, though scalped and blinded by bruin, lived and was fattened by Gaskill. The last bear seen in the township was in 1839. A large tract of land that is low and level, consisting of ten or fifteen feet of turfy vegetable deposit, resting on a body of water about three feet deep, upon which

*This account and the account of Marlborough Township which follows is taken verbatim from Perin's History of Stark County, Ohio, published in 1881.

STARK COUNTY, OHIO

East Alliance is now built, was known to the earliest settlement of the township as Bear Swamp. This wet or swamp land was covered with a dense growth of alder bushes, ten or fifteen feet high, which formed an excellent rendezvous for bears. But there are no alder bushes or swamp or bears there now (1881), and the title is fast losing its significance.

Deer in 1806-07, in Lexington Township, were as abundant as sheep are now, and continued abundant until the great snow storm of 1817, which thawed a little, then froze, thus forming a crust which incapacitated them from traveling; hundreds of them starved to death. This protracted snow starved many other varieties of game. The great snow of 1817 is yet ominously referred to by old people now, but young and vigorous at that date, and battling bravely with the vicissitudes and obstacles of frontier life. The snow averaged a depth of four feet, and continued on the ground near four months. Deer could ill travel on the frozen crust of the snow, and if they broke through they could not extricate themselves, and consequently perished by the score. Wolves were numerous and the wary and common enemy of the sheep the settlers were trying to introduce, which could only be preserved by penning them up through the night and guarding them through the day. Turkeys, between the years of 1806 and 1820, were seen in great flocks, often numbering hundreds. Porcupines were very thick; they were strictly vegetarian in their habits, living on bark, roots, buds, and wild fruits. There are none now in this section. A price is paid to see them in traveling menageries. Rabbits and quails were very scarce in early times. There are more of them to-day in the township than there were fifty years ago. From 1805 to 1820, deer skins were worth 75 cents; raccoon skins 25 cents; otter skins \$4, and bear skins \$1.25. Rattlesnakes in early times in Lexington Township were quite common and very numerous. In 1812, one struck an ox above the eye, which speedily caused his death.

Bees were abundant in the township in early times; wild honey was an article of export second only to maple sugar. The value of honey from 1806 to 1815 averaged about 12 cents per pound or \$1 per gallon. The pioneers were very expert in ferreting out bee-trees. They noticed the direction a bee would take when heavily laden with the sweets of a wild flower, and that direction would be in a straight line to the hollow tree in which the swarm rendezvoused. The trees were also found by the drones of the hive which had been killed by the workers and thrown out and lay dead at the roots of the tree. And in the early warm days of the spring the bees would be drawn out of their winter quarters and make a peculiar buzzing noise; these and many other devices were oft resorted to by the sharpened senses of the bee hunter to find this hidden treasure. In 1827, there was a hegira of squirrels; they were so numerous that they destroyed the farmers' crops. There was a squirrel hunt organized this year; a sum or purse of money, was raised—the hunters were to receive this money in proportion to the number of squirrels they shot. They were all to hunt on the same day, and meet in Mount Union in the evening, count the scalps and receive their pro rata of the fund. Job Johnson was purse

HEACOCK FAMILY HISTORY

holder, and Nathan Gaskill judge. E. N. Johnson, Sr., shot 55, Charles May, 170, etc. and in all they killed in one day seventeen hundred squirrels. Thomas Grant took the premium for killing the greatest number. In the year 1818, a Mr. Hubbard lived one mile east of the town of Lexington. He, as well as Mrs. Hubbard, were excellent rifle shots, and often amused themselves by shooting at a mark. But death came into the family and left Mrs. Hubbard a widow, with four children depending upon her for the necessities of life. To illustrate the trials, fortitude and heroism of a pioneer mother, the following incident is given: About dusk one evening, a sow that had a brood of pigs by the side of a large log in the woods a little south of Mr. Hubbard's cabin, was heard demonstrating in a way peculiar to hogs when menaced with danger. Mrs. Hubbard with the quick sense of a hunter, at once suspected the cause of the threatened peril to the pigs, took her trusty rifle from its resting place, and with a courage that would blanch half the men in the township to-day, went to the scene of the trouble. When within a hundred paces, she barely discovered the dim outlines of a great she-wolf battling with the sow. With insufficient light to see the sights upon the gun, she fired. The wolf not knowing from which direction the shot came, or intending to attack her, sprang toward her and fell dead at her feet. Mrs. Hubbard drew the knife from her hunting girdle, and skinned the wolf, threw the skin over her shoulder and started in the supposed direction of her cabin. In this she was mistaken and bewildered. It was now blank darkness, and she wandered in the woods all that night and all next day, in the vain search of her humble home and little ones. Again night donned its sable mantle, and to mock its blackness lit it up with stars beneath which, and the sombre spectral gloom of arching primitive forests, moved the wearied steps and beat the anxious heart of that brave mother. After thirty hours of travel and counter-travel, and circlings in the woods of almost tropical denseness, she caught a ray of light, which, on nearing, proved to be a glimmer escaping from between the crude logs of her rustic home, though to her more than a palace, for it contained her children, a mother's priceless jewels.

How strangely are the conveniences enjoyed today (1881) contrasted with those of the settlers of this township at the beginning of the present century, when it is remembered that Charles Hamlin, father-in-law to Shadrich Feltz, Nathan Gaskill, father-in-law to Joshua Hamlin, residing now just west of Alliance, and other persons had to go to the mouth of the Little Beaver to get their grain converted into flour. Corn was brought down the Ohio in barges, from the Monongahela region, and landed at the Little Beaver. From this source, the first settlers obtained their supplies until these "openings" or "clearings" would yield them a sufficiency. It required three days to go to mill and bring home two bushels of corn meal on horseback.

The first grist mill in Lexington Township was south of the town of Lexington, on the river; it was built by Aaron Stratton. A sawmill was built in conjunction with the mill. It was on the latter mill that Job Holloway, son of the pioneer, Amos Holloway, lost his life by the falling of

STARK COUNTY, OHIO

a beam. In 1818, a grist and saw mill of some greater pretensions was built in Williamsport by Johnson & Pennock on the Mahoning. In 1818, at the opening of the Williamsport Mill, John Meese, a hunter of considerable note had a large and ferocious male bovine which he had broken to be led and carry burdens. He ladened this bull with a bag of corn, rustically ornamented his horns, and mounted on his back one of his boys that could play the fife, and to its sprightly music he led the beast to the new mill with the first grist ever ground in Alliance.

The first child born in the township was a daughter to Timothy and Alice Gruwell. The first marriage was a daughter of Abraham and Tabitha Wileman to William Bessler of New Garden. The second marriage was a daughter of William and Mary Pennock, to Matthew Vaughn of Virginia.

While Lexington Township proper was the original home of the Gaskills in Ohio, Nathan Gaskill's son Daniel, who was the father of Huldah Gaskill Heacock, moved to Marlboro, and in conjunction with an Israel Gaskill, probably his brother, was one of the earliest merchants. The Gruwells, the Heacocks, the Pennocks, the Gaskills and the Mendenhalls were all represented in Marlboro Township. Because it was the boyhood home of Charles Heacock, and the home of his father, his mother, his grandparents, and his great-grandparents, Timothy and Alice Gruwell, its history is of particular interest, and has been transcribed verbatim from the History of Stark County. The story of the arrival of the little stranger at the Gruwell home concerns none other than Elizabeth Clement Gruwell,—"Grandmother Hussey":

Many things concerning the early settlement have been forgotten. Lexington Township, which at first included Marlborough, was created in 1816, at the March term of the County Commissioners. Prior to this, and before the county of Stark was organized, this portion of the State was within the jurisdiction of Columbiana County. In June, 1821, the following action was taken by the Commissioners:

Ordered. That agreeable to a number of petitioners of Lexington Township, the same be divided, and the twentieth township in the seventh range, be named Marlborough, and the nineteenth township in the sixth range be named Lexington.

Marlborough was not universally settled as early as most of the other townships in the county. While some few settlers arrived very early, no great rush was experienced until after the war of 1812. This was largely due to the fact that the township, covered with water, as it was, and containing many marshes and swamps, was not regarded with especial favor by those who were seeking homes in the West. And it must be remembered that lands which at present are low and marshy, were in early years covered with water. The removal of the forests has let in the heat of the sun, and extensive systems of drainage have let out the surplus water. Large portions of land in the northwestern and southwestern parts are yet to be reclaimed. Some portions probably never will be, as they are covered to the depth of two feet and over with a heavy peat bed.

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Those who purchased the first land in the township paid \$2 per acre, but, after a few years, the price was reduced to \$1.25 per acre. The following is a complete list of patentees of Government land in the township in the year 1810: S. D. Cope, Peter Baum, D. Markley, Mahlon Wileman, Nathan Heacock, Phillip Hollingbaugh, Christian Hoover, . . . Abraham Wileman, Jacob Wileman and Samuel Winger. In the year 1820, the following land-holders were residents of the township: Jerub Baldwin, William Beeson Timothy Gruwell, Daniel Houser, William Hoover, John Hamlin, Nathan Haycock, Martin Houser, and others. Among the early residents of the township, in addition to those named above, were the following: William Pennock, Israel Scott, Martin Brantingham, Matthew Vaughan, . . . and several others.

Mahlon Wileman was the first permanent settler in the township. He came with his father during the autumn of 1805, and erected a rough log cabin on Section 1 after which the father returned to Columbiana County and did not return until the following spring. Mahlon remained alone at the cabin during the winter of 1805-06, clearing, in the meantime, some six or eight acres of land around the cabin. The greater portion of the meat eaten by him was obtained from the woods by means of the rifle. It is said that Mahlon Wileman was one of the most powerful men ever in the township. He was a Quaker, as were also some two-fifths of the early settlers. In the spring of 1806, Abraham, the father of Mahlon came to the township with his family and soon after Mahlon went south to Section 23, where he cleared and improved a farm, and where he subsequently died. Abraham Wileman died in his ninety-ninth year. Many interesting incidents are related concerning Mahlon Wileman, which have not, as yet, been made public. Of course, the woods at the time (1805 to 1810) were filled with a great variety of wild animals, such as wolves, bears, wild-cats, panthers, deer, turkeys, hogs and Indians. It is related that Mahlon Wileman, when he went to Columbiana County for supplies of provisions, fearing that thieves would carry off his utensils, etc., gave them in charge of an Indian chief, whose band was encamped on Deer Creek, until he should return, at which time every article was given up in good order, according to agreement. Mahlon went out hunting one day, and, seeing a large buck, cautiously approached and shot it. The animal fell to the ground, and Mahlon approached to cut its throat. But the animal had been only stunned by the shot, and leaping to its feet, made for the hunter with its head down and hair erect along its spine. To avoid it, the hunter leaped behind a tree, but the angry buck pursued him round and round, until at last he was compelled to face the situation, which he did by siezing its antlers and endeavoring, with all his enormous strength, to throw the animal to the ground, that he might dispatch it with his knife. For a time the contest was doubtful, as the buck was large and strong, but at last the hunter, by a change of position, was enabled to use his knife, and a few moments later the buck was dead. At another time, when Mr. Wileman was on his way north to Atwater Township, as he was passing along the rude bridle-path in the northern part of Marlborough Township, he sud-

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denly saw a full-grown bear in the branches of a large chestnut tree. When sufficiently close, Mr. Wileman took deliberate aim and shot the bear dead. It came to the ground with a crash, and immediately afterward the settler saw two others, either in the same tree or in others near by. As quickly as he could load his rifle and fire, he brought both of the bears, in turn, to the ground. Mr. Wileman's brother-in-law, Joseph Marshall, who resided just across the northern line in the other county, one day captured three deer that had ventured upon a body of very smooth ice, and, unable to stand, had fallen down. The son of William Hatcher relates that one day his father, in the short space of about three hours, killed three deer. What renders the fact noteworthy is that this took place not far from 1830, at which time almost the whole county was quite well settled, or at least, deer had become quite scarce.

All the settlers had their experiences with wild animals. It is stated that on one occasion, Timothy Gruwell, while hunting in the woods, came very near being devoured by a bear. He was walking along, so runneth tradition, with his rifle in his hand and his eyes bent on the ground, when, upon suddenly turning around a few large trees which stood close together, he came within four feet of an enormous bear that had just killed some small game and was eating it. The bear instantly gave a ferocious growl, and, rearing up on its hind legs, it extended its powerful paws to clasp the settler in deadly embrace. But the settler at the first glimpse of the bear leaped back several yards and cocked his rifle. The bear, with angry growls from his bloody mouth, began to make movements as if to approach the settler, and the latter, taking quick aim, sent a bullet crashing through its head. Without waiting to ascertain the effect of the shot the settler ran from the spot with all his speed, and, when at a considerable distance, paused to load his rifle, look back, and listen. He could hear nothing, so, he returned to the spot, and, when there, found the bear thrashing around upon the ground with a mortal wound. A second shot finished the huge creature.

Timothy Gruwell was the second settler in Marlborough. He reached the township with his family during the spring of 1807, and located on Section 24. He erected a small log cabin, with the assistance of the Wilemans, into which his family was immediately moved. Mahlon Wileman was his nearest neighbor. In the month of August, 1807, the Gruwell family were visited by a little stranger, a daughter, which was named Elizabeth. This was the first birth in the township. Mahlon Wileman was sent to Columbiana County for a doctor, who alone could perform the ceremony of introducing the little stranger, who came, without bag or baggage to the family. Mahlon afterward related that, as he was passing through the dark forests on his horse, the wolves came all around him, and began howling dismally. He could see their sharp noses and fiery eyes from the clumps of bushes, but none were bold enough to attack him.

During the war of 1812, and immediately afterward, the settlers came in rapidly, and soon all the best land in the township had been entered.

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It was the custom in all the neighborhoods, in early years, when a new settler came in to turn out and assist him in erecting his cabin. The settler was unable, without an immense amount of hard work, to raise the heavy logs to their positions on the slowly rising building. This led to a demand for assistance on all occasions of the kind, until at last it became unfashionable to remain away when your services were needed.

On the occasion of a house raising, it was customary not only for the men to turn out, but the women, also, to do the cooking. This was more noticeably the case on the occasion of large log rollings. It is stated that, at certain seasons of the year, several consecutive weeks were often spent in going from rolling to rolling. Of course, the occasion was as dry as Sahara without whisky. A rebellion was sure to ensue if this "necessity" was withheld from the workmen. The man who was so stingy that he would not furnish whisky at his rolling did not deserve the assistance of his neighbors. Thus the men thought in that day, but that day, thank goodness, is gone. It was no unusual thing to see the men, some of them, so drunk that they were unable to work, in which case their bodies were deposited in some secure place, that the spirit might return when the alcohol had gone. The logs were rolled together in several heaps, some of which were very large, and these were afterward burned by the settler. Fifty or sixty men were often present at these rollings. Loud shouts rang across the field, and the merry joke or hearty oath were passed about. The women in the cabin, as busy as bees preparing an abundance of food for the hungry men, were not less jovial. One thing in this connection should be noticed: From the fact that about one-third of the earliest settlers were Quakers, liquor drinking and swearing were, to a great extent, avoided. The eastern part was the Quaker neighborhood, and here it was that this remarkable and quiet people labored for their subsistence and worshiped God in their peculiar way.

Many incidents are related concerning the hard times the early settlers experienced. Mills and stores were distant and the paths (not roads) through the woods were in such a plight, during a portion of the year, at least, that driving a team through them was out of the question. So, when flour was wanted, a bag of wheat was taken on horseback to the nearest mill, which sometimes ground the grain as coarse as pepper, and here, after perhaps two or three days, and sometimes a week, the grinding was done. In the meantime, perhaps the family was without bread. Indeed, it was no uncommon thing for families to live on meat alone for several weeks. Sometimes they had bread and no meat. It was rare to have an abundance of both. Often, the wife took the rifle and killed a deer, or did other things requiring manly skill, strength and courage.

At last, mills were erected in the township. The first was built in about the year 1816, by Abraham Wileman, and was located on the old Wileman farm. A strong dam was built across the creek, which was then quite large, and an old-fashioned undershot wheel communicated motion to the machinery, which propelled the saw. The mill was operated for a

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number of years, and, although it ran slowly, still a great many logs were sawed. The rate at which sawing was done is not remembered. It is related, however, that Mr. Heacock offered a bushel of wheat for 100 feet of oak lumber, and a bushel of corn for 100 feet of poplar lumber, but Mr. Wileman rejected the offer. The next saw mill was built soon afterward, by William Pennock. This, also was a good mill in its day. Indeed, these two early mills were Godsend to the settlers. Jacob Wood owned a mill north of town at an early day, as did also Joseph Taylor and Charles Shinn.

In about the year 1820, Jacob Nees built a small distillery in the southwestern part of the township. It was a rude affair, and was built in a hurry, to supply a sudden and strong demand for the drink which inebriates. Mr. Nees had one small copper still, but it is uncertain where his grain was ground. The liquor, a rather poor article, disappeared about as fast as it was made. People in those days were judges of whisky. It did not take them long to decide upon the merits of a drink, as constant use in their families made them familiar with the taste, smell, and general characteristics. Mr. Nees manufactured whisky at the rate of some twenty gallons per day while the distillery was running. Between thirty and forty years ago, Jacob Haag built a distillery, which was constructed on a little more extensive scale, as about a barrel of whisky was made per day. This is said to have been an inferior article, and yet it was used quite extensively at rollings and raisings. It was discontinued at the end of some ten years. So far as remembered, these were the only distilleries ever in the township. About the time they ran down, temperance revivals had begun to sweep over the township, and, indeed, over all the country. People, upon opening their eyes and looking about, discovered that liquor was not one of the "necessities of life." They saw that it drained the pocket, maddened the brain, and sent desolation into many a happy household. A few farmers who were not timorous at last resolutely expelled all liquor from their raisings and rollings.

It is well known that the Quakers throughout Ohio were prominently connected with the Underground Railroad in early years. For many years before the last war, and especially after the enactment of the fugitive slave law, Ohio was continually traversed by runaway slaves. With but little to eat, and the same to wear, with a constant fear of being captured by their owners, and of the dreadful punishment sure to follow, hunted like poor beasts through the forests and swamps, the poor slaves bravely turned their eyes toward the polar star. They soon learned that the Quakers were not only willing to assist them in escaping, but often went to considerable trouble and expense to accomplish this result. One day, a powerful negro named Tom (perhaps he was the veritable Uncle Tom of Mrs. Stowe), who was closely pursued, came to Mahlon Wileman and begged for food and help. These were immediately furnished, and the negro sent on his way. A few hours later, as Mr. Wileman was burning brick near his house, a man came riding rapidly up, on a tired horse, and asked hurriedly

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if himself and animal could be fed, at the same time inquiring if Mr. Wileman had seen a large negro named Tom. Mr. Wileman quietly answered "Yes" to all these questions, telling the stranger, at the same time, among other things, that he could have the remainder of the pie Tom had been eating a few hours before. This made the stranger wild with rage, and he sternly demanded where Tom was, at the same time making a hostile movement toward Mr. Wileman. This act roused the quiet Quaker, and, taking up his heavy poker, he threatened that if the man did not immediately leave the place, he would be taken astride the poker and thrown into the fire. Benjamin Marshall and James Austin were both prominently connected with this branch of the Underground Railroad. They helped feed and secrete many a dusky slave en route for the dominion of the British Queen. Joseph Lukens, Edward Brooke, Abraham Brooke, and many others, throughout the township were engaged as conductors, engineers or train-dispatchers on this road. It is safe to say that scores of slaves were helped on their way North by the Quakers of Marlborough.

The village of New Baltimore was laid out on the 26th day of August, 1831. Samuel Hatcher opened the first store during the year 1832. Isaac Pennock, then a young man of about twenty years, assisted in unpacking the goods, which comprised a few hundred dollars' worth.

William Hatcher one day treed a bear. A man named Stevens, from Randolph, owned a large, savage dog, and declared that his dog could whip the biggest bear that ran in the forest. As soon as the bear was treed, Mr. Hatcher said, "Now's the time to try your dog." Accordingly, the dog was got in readiness, and the men began cutting the tree down. When this was about half accomplished, his bearship concluded to come down, which he did backward.

As he reached the ground, the dog, which had been set on by its master, seized the bear by the hind leg. Mr. Bear turned quickly, and, with one blow, knocked the dog about a rod, at the same time making off through the woods at its best gait. Mr. Steven's do(r)g had received the quietus, and refused any further introduction to the bear.

Four men owned the land upon which the village of Marlborough was at first laid out. Moses Pennock owned the land on the northwest corner: William Pennock that on the southwest: Samuel Ellison on the southeast, and Denny Johnson on the northeast. In November 1827, these proprietors secured the services of a surveyor, and had laid out at the corners twenty-four lots, six of which were on the land of each. An open space at the corners was left for a public square. Since the above date, several additions have been made to the village, until the lots now number nearly two hundred and fifty. William Pennock's residence was the first in Marlborough. It was built before the place was thought of as a village. William Paxon built the second house in town; John Gruwell built the third; Israel White probably the fourth; James Shinn probably the fifth. Mr. Paxon opened the first store, It is said he began with some \$1,500 worth and continued with a paying patronage eight or ten years. During this

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period, a post office was secured, and James Shinn received the appointment as Postmaster. The terminal points of the route were Warren and Canton, and at this time the mail was carried on horseback. Caleb Atwater, with \$2000 worth of a general assortment of goods, opened the second store. This was not far from 1834. A few years later, he sold to James Shinn, who in about 1844, failed in business, and the goods, which had been increased until worth some \$5000 were auctioned off at Canton.

In about the year 1850, Amos Walton & Co. built a foundry in the village. This kind of enterprise seems to have been epidemic about that time. There was scarcely a township in the county that did not have something to do with this business. The main portion of the building referred to above, was a two-story frame, thirty by fifty feet, and beside this, there were additional molding rooms, etc. An average of about twelve men were employed. The company began manufacturing steam engines and for eight or ten years furnished, perhaps, twelve or fifteen a year. These engines were designed to be used in saw mills, grist mills, etc. A few years after the village was laid out, Moses Pennock began a general wool-carding and cloth dressing business in the village. This was continued by him to a greater or less extent, for twenty or twenty-five years. He finally sold to Peter and Geroge Wise, and they sold to Eli Hoover, upon whose hands it ran down. The first schoolhouse in the township was undoubtedly built in the Quaker neighborhood, east of Marlborough: but when this occurred is a mystery. It could not have been later than 1820, and very probably was as early as 1815. This is remembered as an old log affair, which was standing in 1826. The first school house in the village of Marlborough was erected in about the year 1832. The Methodist society assisted, as a body, in the construction, with the understanding that they were to have the use of the house for religious purposes. After some eight or ten years, this building was replaced by a frame structure, which, after many years of use was abandoned, and the present house, a large, low, frame affair, was built. This occurred a few years before 1850. There is some talk of building a new house, although the old is yet serviceable. It has three rooms, three teachers being employed during the winter, and two during the summer. A schoolhouse was built in New Baltimore in about the year 1834. It took the place of the old log, a quarter of a mile south. Levi Haines, the proprietor of the village, was employed to teach the first school, but was taken sick about the middle of the term, whereupon Miss Emily Roseter was hired to teach the remainder, the compensation being \$1.85 per week, she boarding herself.

The Quaker Church, east of Marlborough, was undoubtedly built before 1820. It was a hewed-log building, about twenty-five by forty feet, with rude seats and other furniture, and a large chimney which communicated with the broad fireplace, wherein were kindled the ruddy fires that imparted cheerfulness and comfort to the otherwise gloomy room. Here the Quakers continued to assemble to worship in their peculiar way until not far from 1840, when they concluded to build a new church. About

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this time, owing to dissenting views regarding church discipline, and some of the fundamental doctrines of the sect the Hicksites and the orthodox decided to separate. This was delayed, as was also the erection of the new church, for a number of years.

Among those families that early belonged to the Quaker society, were the following: Wileman's, Gruwell's, Pennock's, Logue's, Ellison's, Brantingham's, Heacock's, and others. Many other interesting things might be said regarding Marlborough. The population of the village is about 300. Of course, some claim it is greater.

Mt. Union College, which was attended by Charles Clement Heacock, is located in Alliance, Lexington Township, in Stark County. It is a liberal arts college, under the patronage of the Methodist church. In 1870 it had an enrollment of 670 students.

During the youth of Charles Clement Heacock, Marlboro was a country town of a few hundred inhabitants, 300 in 1881, according to the above account.

Alliance, with a population of 4,063 in 1870, was the big city, some 10 miles away. Canton, the county seat, was farther, and not much larger, having 5,185 inhabitants at the time of the 1870 census. Marlboro was listed with 1,870, but this of course included the entire township rather than the town alone.

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Historical migrations have compelling reasons behind them. The original impulse for the Quaker emigration was persecution. The force which kept successive generations moving westward across the North American continent was the high birth rate. The Heacock and Pennell and several other families have been traced for two centuries back into England: during this period the lines barely maintained themselves. But two centuries after Jonathan Heacock landed in America, there were a thousand Heacocks who traced their ancestry to him.

Families of a dozen children were normal from the time of the emigration to the last half of the nineteenth century, and each new generation expanded into the abundant virgin lands to the west. The children, coming of age, sought the new homes, and the parents often followed. The Quakers were not backwoodsmen, nor were they by temperament Indian fighters—they were seldom the first to arrive and break ground for a new settlement, but they were not far behind the frontier, and endured the hardships and dangers of pioneer life.

The Quaker movement had an inner coherence which it called the "unity of friends," and which was in its outward manifestation accentuated by the attitude of the non-Quakers toward the peculiarities of Quaker customs. Being isolated from non-Quakers, Quakers held together and moved together. These circumstances brought about the stream of migration, which followed certain beaten paths, one of which we have traced. This integrated movement did not break up until late in the nineteenth century, when the Quakers relaxed their traditional eccentricities.

In this stream of migration, the ordinary individual is carried along, and his movements need no further explanation. But when a family moves in a different direction, or remains behind when all others move on, some peculiar circumstance may be suspected.

Nathan Heacock was the last pioneer in his family. As a young man he left his father's home in western Pennsylvania to settle in the wilderness which was to become Marlboro. As an old man of seventy he again settled just behind the westward-moving frontier, at West Branch, Iowa, where he died on June 5, 1863. He was buried in nearby West Liberty. His wife, Hannah John Heacock, died on October 4, 1868, and was buried in Honey Grove Cemetery.

The migration from Stark County to West Branch occurred between 1850 and 1860. During this period Nathan and his wife, Hannah, his son John, his daughter Sarah Wrenn, whose husband had apparently died, and their families settled within a radius of about ten miles around West Branch. Nathan's three other children who reached maturity did not follow. His son Josiah and his daughter Phoebe Shinn left Marlboro during the same years, but there is no record of them in West Branch.

Joel Heacock, father of Charles Clement Heacock, remained alone of

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all his father's family in Marlboro, and died at the County seat of Stark County in 1910. Joel was by inclination a writer, a scholar and an inventor, and probably preferred eastern civilization to the rigors of pioneer life. His wife, Huldah Gaskill Heacock spent a year or so in West Branch around 1885, but no other member of Joel's family joined the West Branch settlement.

There are now several hundred descendants of Nathan Heacock, most of them living west of the Mississippi. Leaving Joel and his descendants for closer study later, the following names and approximate years of birth have been taken from the Federal Census records of 1850, 1860 and 1870:

1. Phoebe, daughter of Nathan, born October 24, 1807, married Charles Shinn, lived in Marlboro, Ohio, in 1840. Children: Joseph, Allen, Hannah.

2. Joseph, b. before 1811.

3. Sarah, daughter of Nathan, born December 16, 1812, married William Wrenn, born 1808 in Virginia. Lived Marlboro 1850, West Branch 1860. Children with approximate dates of birth: Levi 1833, Esther 1835, Lydia 1837, Eliza 1840, Lerena 1842, Lindley 1843, Lemuel 1847, Walter 1851.

4. Josiah, son of Nathan, born March 12, 1815, married Mary McCurdy, born 1819, lived Marlboro 1850. Children born prior to 1850 with approximate birth dates: John 1837, Alfred 1839, Lucinda 1842, William 1845.

5. John, son of Nathan, born March 11, 1817, married Ann Gruwell, born about 1818. Children with approximate dates of birth: Alice Ann b. 1838 m. James Smith, Joseph John, b. July 2, 1841, d. Jan. 26, 1906, Hannah 1844 m. Varney Ward, Sarah 1846 m. Teagarden, Robinson 1848, Mary 1850, Ellen 1853 m. Hare, Esther 1855 m. Wren, (foregoing born Ohio, following Iowa) Edwin 1856, William 1859, James 1862, Nathan 1866. Moved from Marlborough to West Branch between the births of Esther and Edwin. John Heacock or one of his sons in partnership with a Mr. Burden, built a mill in West Branch in 1873. The mill was later operated by a Pennock.

6. Joel, son of Nathan, born November 12, 1823, was his only other child to reach maturity. Nathan's son Joseph died at the age of 17, his daughters Esther at two, and Mary at ten.

Timothy Gruwell died in Ohio in February, 1851, when his wife, Alice Pennock Gruwell was seventy-five years old. Sometime after his death, she joined the westward migration, was living in West Branch in 1860, and died at the home of her daughter, Alice Hawley in Honey Grove, Iowa, in 1868. The Friends Review, of Philadelphia published her obituary in its edition of January 2, 1869:

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Gruwell—On the 23d of Fourth month, 1868, at the residence of her son-in-law, Joseph Hawley, Alice Gruwell, widow of Timothy Gruwell, in her 92d year; a member, and for upwards of forty years acceptably an Elder of Marlboro Monthly Meeting, Ohio. In her daily walk she exemplified simplicity and humility, and the character of a practical Christian and consistent Friend; both by precept and example enforcing the paramount importance of laying up treasure in heaven. Her mental faculties lost little of their meridian vigor, and her physical activity and health were remarkable, until her last brief illness. She imparted much wholesome counsel and many tender admonitions to her children and friends, often saying, "Do all things in the fear of the Lord." Remarkable to the last for brightness and fervor of spiritual life, it is believed that over her "the second death shall have no power."

Alice Gruwell was probably preceded to Iowa by her daughter, Alice Hawley, whose obituary notice indicates settlement in Honey Grove, Iowa, in 1851. Timothy and Alice Gruwell are said by tradition to have had thirteen children, and with four exceptions they seem to have settled in or near West Branch at about the same time as the mother:

1. Sarah, eldest daughter, born Virginia in about 1804. No record subsequent to transfer of family to Ohio, may have died young.

2. Mary, born Virginia in 1805, married Samuel Macy, born 1802. Lived Marlborough 1850, West Branch 1860. Children with approximate birth dates: Joseph 1829, Elias 1833, Sarah 1835, Alice 1839, Cyrus 1843, Charles 1845.

3. Elizabeth, born 1807 in Ohio, married Daniel Gaskill. See subsequent pages.

4. John Pennock Gruwell, born May 19, 1810. Married and had three daughters and a son, Charles. Was doctor and medical professor at Penn College, Oskaloosa, Iowa. Wrote medical treatises, also two books on new English alphabet; one was published by Brighton Enterprise about 1888. Lived in Damascus, Ohio, and Oskaloosa. Died at Oskaloosa in 1896.

5. Moses, born circa 1813, wife named Anne. Lived West Branch 1870. Children with approximate birth dates: Cynthia 1837, Thomas 1839, Hiram 1841, Samuel 1843, Esther 1845, Charles 1851, (foregoing born Ohio, following Iowa) Mary 1856, Eliza 1860.

6. Robert, married Melissa Davis, birth date unknown, forty-niner. Son John born 1830, at Quincy, Illinois. Had ten other children, born Illinois and Iowa before 1849.

7. Jacob, birth date unknown, forty-niner.

8. Aaron, born circa 1816, wife named Aathshela, born circa 1817 in New York state. Lived West Branch 1860. Children with approximate

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dates of birth: Newton 1838, Brinton 1839, Alice 1845, Timothy 1848, Clark 1857, Eliza 1859.

9. Isaac, born circa 1817, wife Ruth born 1820, according to 1870 census. 1860 shows birth about five years earlier. Living West Branch 1860. Children James born circa 1839 and William F.

10. Ann, born circa 1818, married John Heacock. See preceding pages for children. She was recorded as a minister at the meeting house at West Liberty about 1870.

11. Timothy, born circa 1819, wife Pricella born circa 1822. Living in West Branch in 1870, with two children born 1851 and 1854, names illegible.

12. Alice, born September 11, 1821, married Joseph Hawley. Moved to Iowa in 1851 and died July 4, 1897 at West Branch. Children with approximate birth dates: Isaac 1841, Alice 1843, Catherine 1845, William 1846, Anna Eliza 1848, one other. Like her sister, Ann, she was a recorded minister of the Society of Friends.

13. Charity(?) born circa 1822, married . . . Embree. Children: Sarah born circa 1845 and William born circa 1847.

There may be some doubt as to the identity of the youngest daughter, Charity. Charity Embree and her children are listed in the 1850 census as living with Timothy and Alice Gruwell in Stark County, and ten years later Alice Gruwell is living with Charity Embree in West Branch. The presumption is that Charity was Alice's daughter. Alice Gruwell was 46 or 47 when Charity was born, her daughter Alice had been born about a year before. Ann Gruwell Heacock, daughter of Timothy and Alice Gruwell and wife of John Heacock, was probably 48 years old when her last child was born.

The following account, based on George Streby's History of San Jose County, California, tells of Robert and Jacob:

Robert Gruwell and his wife, Melissa Davis, left Ohio sometime prior to 1828, as they took up a large tract of land in Illinois in that year. In 1833 they moved to Lee County, Iowa, and 16 years later joined the forty-niners. Robert's brother Jacob and family joined the caravan of 60 covered wagons, which began the westward trek. In Salt Lake the Gruwell brothers learned that the grass was burned off on the usual northern route to California, and at the same time heard that members of the Mormon colony were plotting their murder, believing them responsible for the expulsion of the Mormons from Nauvoo, Illinois. So the Gruwells set out over the southern route, at that time travelled only by General Fremont. Their food ran short on the desert, so Robert's sons, John who was born in Quincy, Illinois in 1830 and an older brother, went ahead for help. An Indian guide had told them they were only 60 miles from Cucamonga

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ranch; in reality they were 300 miles away. After great hardship, the two brothers reached the ranch on September 23. They had been reduced to shooting coyotes for food, eating prickly pears from the desert cactus, and eating a colt left behind at Las Vegas Springs by General Fremont. They returned with provisions for the rest of the party, and all arrived safely in the Golden State. In 1861 Robert Gruwell was a farmer in San Jose County, and his descendants now live in many parts of the state.

Elizabeth, the third child of Timothy and Alice Gruwell married Daniel Gaskill, who died in 1854. She then married Edward Hussey, and moved to Cedar Bluffs, near West Branch, Iowa. Tradition, apparently passed from her daughter Huldah Gaskill Heacock to Huldah's granddaughter, Mary Heacock Streeter, says that Elizabeth Gruwell climbed through a window when she was 17, and eloped on a horse with Daniel Gaskill, who was not a Quaker. Her grandson, Charles Clement Heacock, told this story about "Grandmother Hussey": One day, when the men folks had gone to town and Grandmother Hussey was alone with the children, she heard a little pig squealing. Rushing out of the house, she found a big bear about to get into the pig pen. She took a gun and shot the bear dead. This incident must have happened in Ohio, as Grandmother Hussey had no small children in Iowa. In the early 1880s, she returned to Ohio for a visit, and Pauline Heacock Pallady, daughter of Daniel Heacock, then a small girl, still remembers the incident. She writes "Grandmother Hussey visited at my father's when I was a small girl. I can just remember her sitting in the kitchen smoking a corn cob pipe." Since the name of Edward Hussey does not appear in the 1860 census, when Elizabeth Hussey was living with her children, Joseph and Carrie Gaskill, he had probably died, and her second marriage lasted only about five years. Her last years were spent living with her daughter, Eliza, in Honey Grove. She died January 23, 1889, while visiting her son Nathan in Cedar Rapids.

Daniel Gaskill, father of Huldah Gaskill Heacock, is listed in the 1830 census of Lexington Township, Stark County. There is no record of him or his family in 1840 or 1850, with the exception of the daughter Rachael, who was 11 in 1850 and living with her married sister, Huldah Gaskill Heacock, Joel Heacock, and their sons Mortimer aged four, and Byron aged eight months.

In the 1850 census of West Branch and vicinity, Nathan R. Gaskill, a carpenter, aged 30 is the only familiar name found. He was probably a brother of Daniel. Daniel and Elizabeth Gaskill had ten children, two boys and eight girls:

1. Alice, who died before the publication of the Stark County history in 1881.

2. Mary, whose birth on April 6, 1827 and death on November 12, 1884 is recorded on the back of an old photograph.

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3. Huldah, wife of Joel Heacock.
4. Jane, wife of Joseph Orr; Jane died before 1881.
5. Hannah, died before 1881.
6. Eliza Sculley, who was living in Honey Grove when her mother died in 1889.
7. Nathan, born 1837, who was living on a farm in Grower Township, just north of West Branch in 1860, with his wife Sarah Marshall, and his two year old daughter, who had been born in Ohio. He fought in the Civil War . In 1870 he was operating a grocery store in Atalissa, Muscatine County (near West Branch), and had four children: Carrie, age 12, Henry 7, Susan 4, and Elizabeth 2.
8. Rachael Savage, who died in or near West Branch on September 12, 1885.
9. Joseph, who enlisted as a private in the 104th Regiment, Union Army, on July 12, 1862, and left the army as a corporal in June 1865. In 1867 he went to Iowa, but went back to Ohio and married Lucretia Clapsaddle on October 8, 1868. He returned to Iowa, and operated a clothing store in Atalissa until 1874. He then returned to Marlborough, Ohio, and was a partner with W. H. Werner in a general store. He had three children in 1881, Eula, Cora and Ralph.
10. Caroline, born about 1847 who was with her mother and her brother Joseph in Cedar Bluffs in 1860, and who married George Clapsaddle.

There was a Quaker settlement at Richland, ten miles from Brighton, Iowa, in the last half of the nineteenth century, and Benjamin Haycock, son of Samuel, and grandson of John Heacock and Esther Pyle, took up residence there about 1850. The Heacock News Letter of 1930 mentions Miss Minnie Haycock of Richland, who had sent in her father's marriage certificate showing that Benjamin Haycock married Ann Hargrave at Mt. Pleasant, Iowa, on November 1, 1843. Before settling in Richland, the couple apparently returned to Ohio, where three children were born: Sarah circa 1845, George circa 1846 and Anna circa 1849. The 1860 and 1870 census returns show Benjamin with his wife Elizabeth A. (Ann?) born about 1839, living in Richland, with the three children and five others born in Iowa: Julia born ca. 1854, Mary ca. 1857, Oliver born June 26, 1860, and Minnie born ca. 1862. This Minnie, who did not marry and remained in Richland was a second cousin of Charles Clement Heacock.

The Richland family used the spelling Haycock. The same spelling had been used on occasion by John and Esther Pyle, and by Nathan. Nathan's descendants have been consistent in adhering to the more common form of Heacock.

THE MIGRATION TO IOWA

Lee Heacock's investigations revealed that Samuel had a son Larkin, who had a crippled son Shard. Other information is found in the minutes of the Westland, Pennsylvania Friends Meeting, where on March 28, 1822, Samuel Heacock and children John G., Larkin, Caleb, Eliza, Merriam and Martha A. Heacock were received into membership. Benjamin Heacock transferred from Westland to Short Creek Monthly Meeting on October 27, 1841 and Miriam Heacock on November 24 of the same year. Their brother Larkin had preceded them, for a certificate was sent to Short Creek on October 23, 1833 referring to Larkin A. Heacock "who has resided for some time within your limits." A Jesse Heacock, whose parentage is not given, transferred from Redstone to Driftwood, Indiana, in 1853.

John Heacock's bible also contains these entries:

"Samuel Heacock departed this life March the 10, 1824, son of John and his wife Esther."

"Jos. Q. A. Heacock, son of Benjamin Heacock, departed this life, February 7, 1834."

John's son John, brother of Nathan, is said to have married, and according to Lee Heacock he founded an extensive line of Heacocks who settled and were living in Illinois and Kansas in 1930.

In September-October 1948 Joel Gale Heacock visited West Branch, Iowa, and identified the gravestones of Hannah John Heacock, of her and Nathan's son John, of Alice Pennock Gruwell and others, many of them worn with age and difficult to decipher. He wrote of his trip as follows: "While at Brighton I made two trips to West Liberty and West Branch to check up on the Heacock families. There are none left save one 23 year old boy Clifford Heacock, great grandson of John Heacock, whose father is also dead and his mother living in Iowa City. It seems that his grandfather Robert Heacock was the big man of his day in the West Branch community for he has the only monument in the cemetery and on it he lists the names of himself and wife and their thirteen children. The old records give his name as Robinson Heacock, but his grave stone says it is Robert, also it is evident that he strayed from the Quaker faith for his is the first generation which failed to name the children with Bible names. His thirteen include such names as Elsie, Marie, Lottie, John, Frank, Rena, Harry, Agnes, Roscoe, Hattie, Fayette, Clifford and Clifton. All seem to be dead except Clifton who now lives in Arizona. Several are buried there, probably died as children. The name Honey Grove seems to belong to a cemetery and not a community. It is four miles from West Branch and probably seldom used. Its oldest graves date back to 1868 and at least 75% of probably 100 graves in the entire cemetery are some of our related family names Heacock, Gaskill, Gruwell, Pennock, Hawley and Wren. The West Liberty cemetery is probably 15 miles south and is more modern, has an old Quaker section and a newer part,

HEACOCK FAMILY HISTORY

but the gravestones in the old section are few although there are some as far back as 1851. It is probable that Nathan Heacock was buried there because the Honey Grove cemetery was not yet established, but his wife Hannah's may have been the first grave at Honey Grove . . . maybe the long drive to West Liberty was too far to take Hannah for I am certain I found her grave had trouble deciphering some of the old worn inscriptions but after I got back to Brighton I discovered the stone which I thought might have been for Nathan was not his at all but that of HANNAH wife of N. HEACOCK DIED 4th of 10 mo. 1868. Aged 82 years etc. . . . I am enclosing the copy which I made. Among the other stones I found that of Elizabeth Clement Gruwell Gaskill died 1-23-89 aged 81 years, 5 months and 3 days which is undoubtedly the Grandmother Hussey who seems to have been buried as a Gaskill rather than a Hussey; the same marker also bears the name of Daniel Gaskill with a date 9-27-54 which led me to believe that although he is probably buried in Ohio, the family preferred to preserve the Gaskill name after Grandmother Hussey's death. This Gaskill marker also names Alice our daughter died in Lexington, Ohio, 12-1-26 and Jane our daughter died in Des Moines 9-?-55 . . . both dates agree with the family record as you have it. Another marker is apparently our great-great-grandmother, Alice E. Pennock Gruwell, died 1868-?-23, aged 91 years, 7 mo., 23 days. There is the grave of John Heacock, died 7-18-88, aged 71 years, etc. . . . and of Lemuel Wren and his wife Esther, dau. of John and Ann Heacock . . . 1855-1911. All of the other graves probably belong to the next generation and many of them were children. It was raining a little the first day I was in the cemetery and I did not get all the inscriptions so I went back the next week. I had tried to make the Hannah Heacock stone out to be that of Nathan under the assumption that his body might have been moved, but after I got back to Brighton with my copy of the inscription it became plain that the marking above the name N. Heacock said "HANNAH wife of"

THE LIFE OF JOEL HEACOCK

The parents of Charles Clement Heacock lived recently enough that it is possible to obtain intimate glimpses into their lives and characters from extant records and from the memories of their descendants. A brief sketch of the life of Joel was given in his obituary notice, written by his son, Charles Clement Heacock, and published in the Brighton Enterprise in March 1910:

OBITUARY

Joel Heacock was born in Stark Co. Ohio on November 12, 1823 and died on March 24, 1910, aged 86 years 4 months and 12 days. Except for a few years in Iowa he lived all his long eventful life in the county in which he was born.

On March 7, 1845 he was married to Huldah Gaskill who died September 3, 1904. To them were born ten children only four of whom survive him. They are C. C. Heacock of Brighton, Leona S. and William P. of near Portland, Oregon and Nathan A., of Burlington, Iowa.

Deceased began life as a farmer, then became a manufacturer, an inventor, a preacher and a writer. As a manufacturer, over half a century ago his mills worked up the native timber into staves and barrels, shingles, and lumber; the latter being hauled by ox team to Canton where it was sold to the big agricultural machine shops. He also made wood saws, washing machines and beehives which were shipped all over the country. As an inventor he received perhaps a dozen patents on various mechanical contrivances.

His religion was of the original Geo. Fox - William Penn Quakers and his preaching was always along that line, severely criticising those modern Quakers who, as he believed, departed from the original faith. He wrote and published several books along that line.

Twelve years ago as a result of incessant study and reading his eyes gave out and he went blind. In spite of this affliction he still continued to write and leaves several manuscripts written years after he became blind. A remarkable memory enabled him to retain the letter shapes in mind as well as the muscular movements necessary to form the letters and an invention of his own served to govern the lines. In this way he kept up a large correspondence. His mind was always active and analytical so that with the papers read to him every day he found constant and agreeable employment.

His death, as a result of old age came unexpectedly to his friends, and was the quiet painless ebbing of a peaceful life from the worn out body. A short time before he had written us that he was enjoying the best of health, never felt better in his life, so that the telegram announcing his death came as an unexpected shock. A few days previous he said he felt his end was near and said that he was ready and willing to go, but as he was in his usual good health the matter was not taken seriously. But

HEACOCK FAMILY HISTORY

on Thursday morning without a struggle or sign of pain he quietly went to sleep and his spirit took its flight into the unknown world. Thus ended the unselfish life of one whose energies were always devoted to the uplift of mankind.

The writer accompanied by his brother, N. A. Heacock of Burlington, went to the funeral which was held Saturday afternoon with burial in the Westlawn cemetery, in Canton, Ohio, only a few rods from the McKinley monument.

JOEL HEACOCK'S BOOK

"The word of a man is **really** the man: the literal voice is but the sign of the word, and by that men may deceive each other. The only way to know certainly what is a man's real word, is to become acquainted with his work: so also with the true God, that Spirit, soul, or mind which governs the universe of matter. It is as possible for a man to become acquainted with this Spirit, soul, or mind, that is called God, as it is to become acquainted with his fellow-man."

—Joel Heacock.

It is difficult to evaluate the writings of a man who lived in a previous century, without being acquainted with the work of his contemporaries. Joel Heacock's book, "Ancient Quakerism True Christianity, and the Founder of the Government of the United States" is a peculiar mixture of abstract philosophy with practical critique, and the latter, in its application to the then current religious practices of the Quakers may have elements of originality, or may be copied in its essence from the current thought of other men. But it is fearless and outspoken in its denunciation of the evils which threatened the faith of the original Quakers. The fundamental error against which Joel protested was the formalism by which the elders arrogated to themselves the right to govern through church law, even to the extent of suppressing the free speech of those whose message appeared unorthodox. The criticism is so sharp that one wonders whether Joel had not felt the oppression on his own person, and had perhaps serious difficulties with the leaders of his faith. In any event, he could not have retained the good graces of those in authority after writing passages such as this: "It is the prerogative of God to give forth law, and to determine unto whom He will give it. Any man who presumes to dictate law without first receiving it from God, shall be held as a blasphemer; . . ."

For a writer whose educational opportunities were limited by frontier conditions, the clarity of Joel's English style is remarkable. His biblical allusions appear strange to the modern reader, and the trouble he takes to interpret the meaning of bible passages now seems naive, but was probably revolutionary to the ordinary man a generation ago.

Joel had read widely and pondered deeply on the meaning of God and the universe. A passing reference, rather inappropriate in the con-

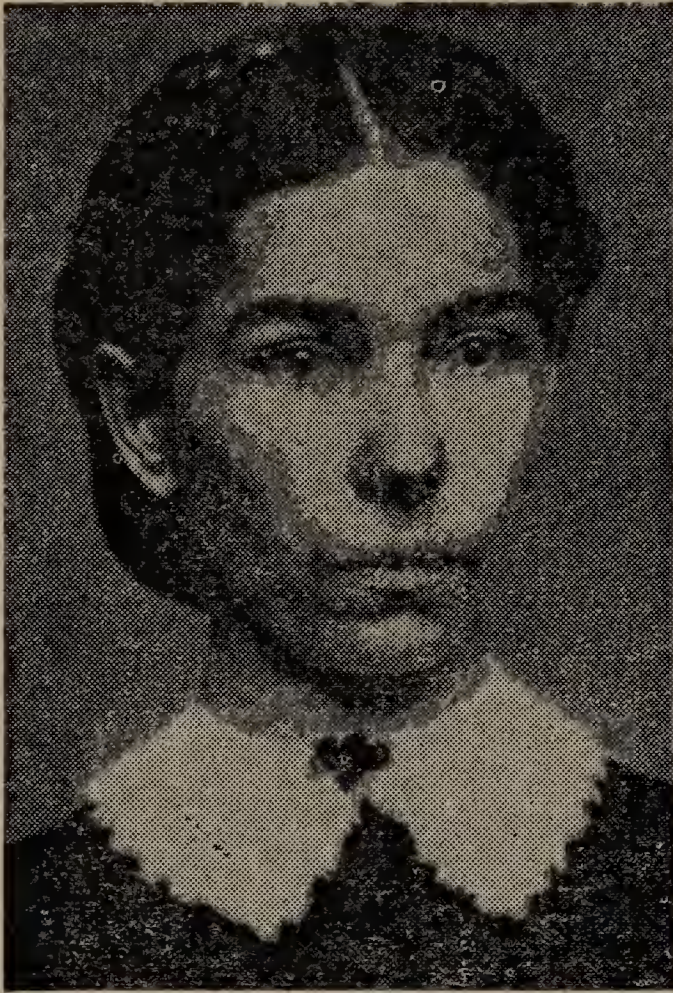
THE LIFE OF JOEL HEACOCK

text in which he placed it, indicates that he had heard of the Pythagorean doctrine of the harmony of the spheres. His theological speculations are not very systematic. In one sentence he speaks in abstractions, and in the next he applies the same terms to concrete every day subjects. He makes the rather awkward mistake of deducing the solution to certain social problems from the Eternal Law of God; there is no longer enough land for each laboring man to claim a God-given right to a quarter section, nor would many agree that all trade unions are unmistakable evidence of wrong in the body politic. His remarks on these subjects are therefore no longer pertinent. Either Joel erred or the Eternal Law changed. On the other hand the following warning has now acquired increased meaning: "Unless those who would save themselves and the government purify and present themselves before God, and ask: What shall we do? this government will never celebrate another centennial,* but in its stead there will come a revolution that will surpass in horror any recorded in the world's history, for then will the animosity long engendered between nationalities ripen into a degree of distrust, that few will look upon anything but carnal weapons for their defence. Then again shall be fulfilled the prophecy, **They that take the sword, shall perish by the sword**; after this, nothing but a despotism of the severest kind can restrain the people, in which the righteous will suffer with the transgressor. Let no one think that the superior intelligence of this age will avert such a calamity, for all intelligence not based upon the philosophy of a true religion only lays a more fatal hold on the destroyer's sword."

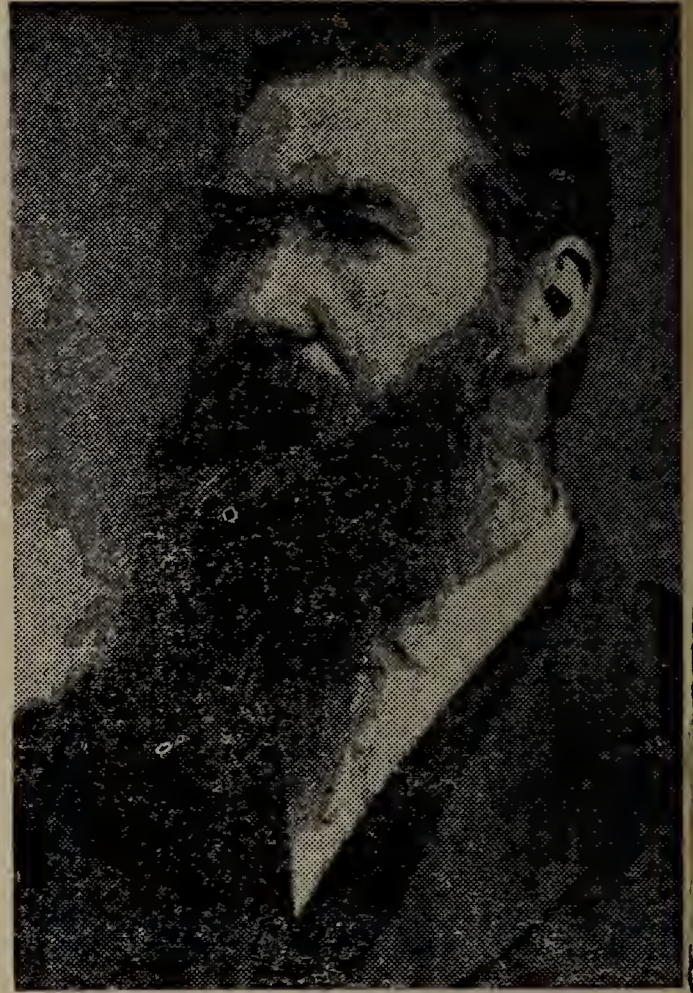
Joel distinguishes in the mind two separate and basic faculties: "The creation of man **really** begins with the development of judgment, which enables him to compare the good with the evil, and choose between them. Without this faculty he would be nothing more than a mere animal: with it, he is man. Sympathy is that faculty which gives fellow-feeling, and is developed after judgment, and receives Truth intuitively, by inspiration or impression." Judgment is the power to discriminate between right and wrong, good and evil, true and false, and is a power which cannot conceivably be possessed by any animal, which on the other hand must be possessed in some degree by every human being. It is therefore fundamental to the human mind. Sympathy is the power by which the mind receives impressions, and intuits the existence of things beyond it. Through this faculty do impressions of God and the world enter the mind. Judgment, working on the impressions received through the intuition, creates thoughts or conceptions. These creations are what Joel means by the man's word in the quotation at the beginning of this section.

*Joel apparently went to Philadelphia in 1876 for the Centennial Celebration and published this book while there.

HEACOCK FAMILY HISTORY



HULDAH GASKILL HEACOCK
(from an old tintype)



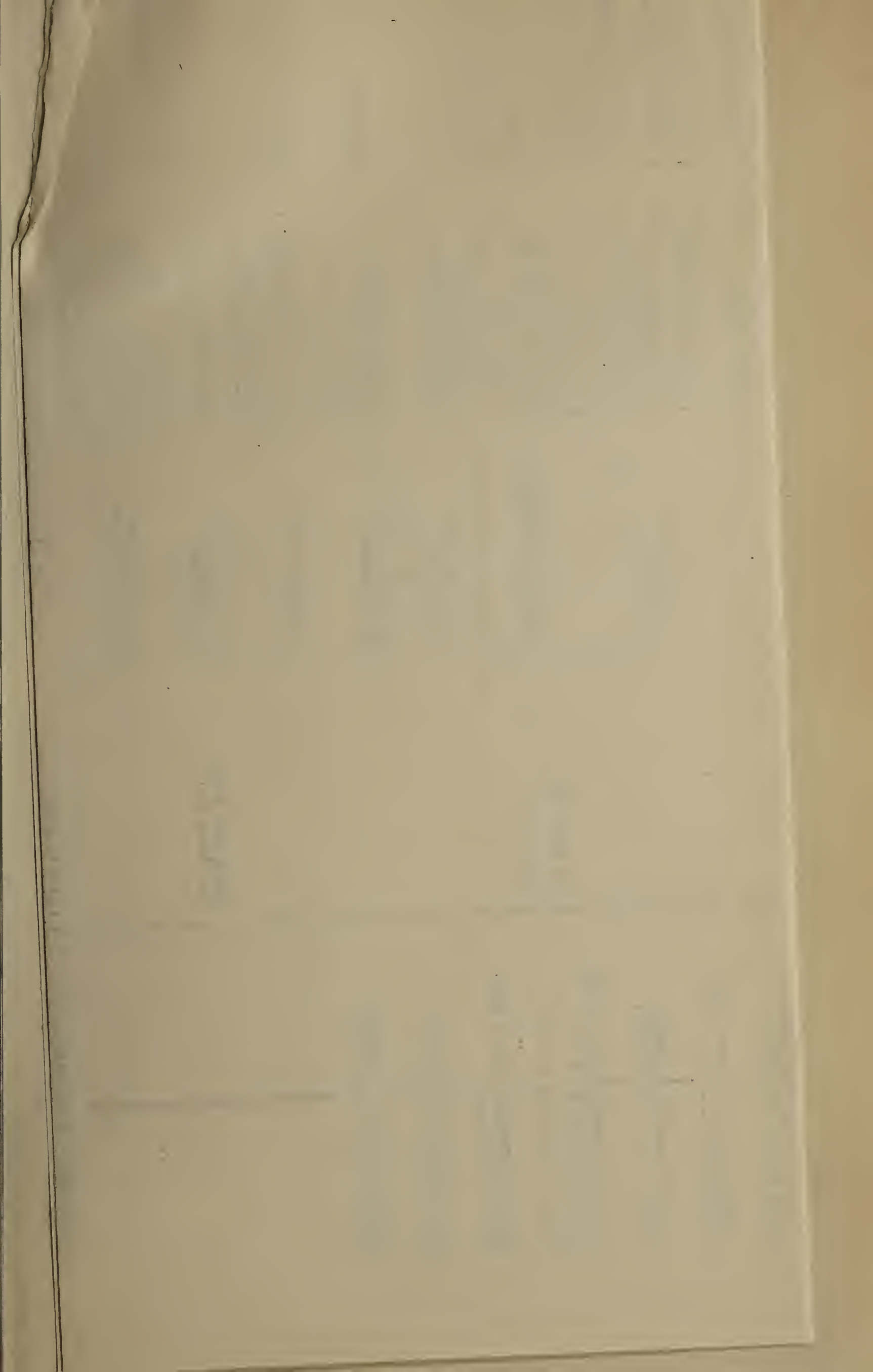
JOEL HEACOCK
in 1876



JOEL HEACOCK with Annie Heacock
(probably Ann Gruwell Heacock)



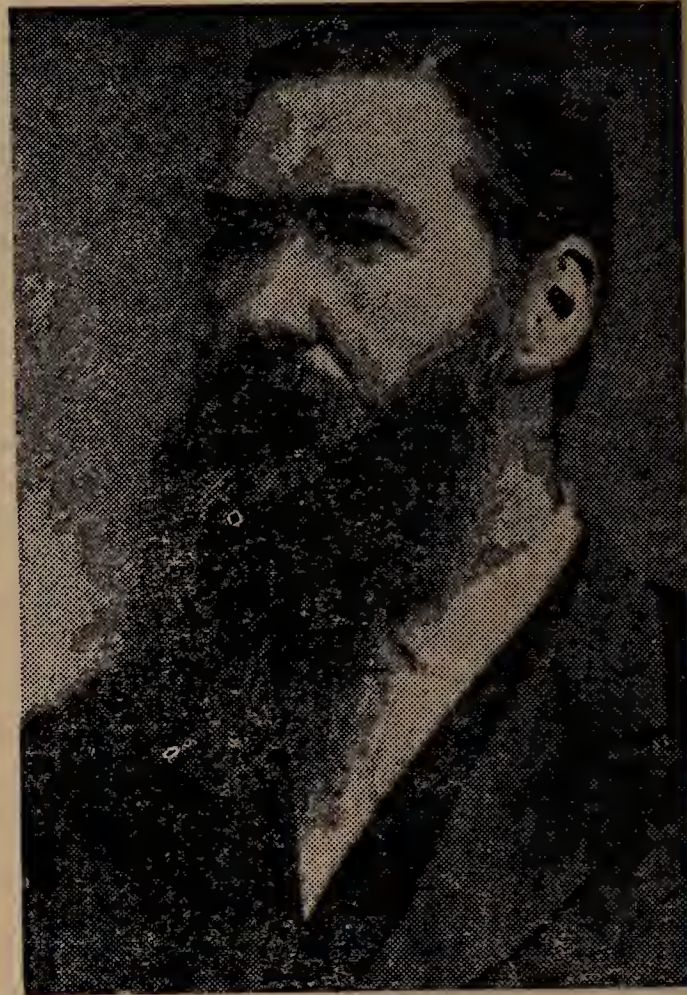
NETTIE and CAROLINE DAVIS, DANIEL
and CHARLES HEACOCK in 1874



HEACOCK FAMILY HISTORY



HULDAH GASKILL HEACOCK
(from an old tintype)



JOEL HEACOCK
in 1876



JOEL HEACOCK with Annie Heacock
(probably Ann Gruwell Heacock)



NETTIE and CAROLINE DAVIS, DANIEL
and CHARLES HEACOCK in 1874

Lineage of Joel Heacock and His Descendants

ENGLAND

Hugh Tyll, died 1552 or 3

John Tyll, died 1597
Anne, died 1616

William Tyll, died 1633
Margaret, died 1624

John Tyll, born 1585

John Tyll born 1610

Samuel Tyll, died 1676

John Tyll, died 1710
Mary Jackson, died 1684

Ann Tyll, born 1681
Jonathan Heacock, born 1680

ENGLAND

John Heacock, died 1587
Margaretta, died 1590

John Heacock, 1576-1666
Ellen Keene, died 1645

William Heacock, born 1610
Margaret

John Heacock, 1652-1695
Jane, died 1695

Jonathan Heacock, born 1680
Ann Tyll, born 1681

Came to America in 1710

Jonathian Heacock, born 1715
Susanna Morgan

John Heacock, 1761-1844
Esther Pyle, 1761-1831

Nathan Heacock, 1784-1863
Hannah John, 1786, 1868



Joel Heacock, 1823-1910
Huldah Gaskill, 1829-1904

Frederick 1846

Armlinta 1848

Byron 1850

Charles Clement 1851
Caroline Davis 1851

Byron Dexter 1904
Helen Mary Hall

Donald Davis 1905
Mabel Mickka

Stephen Pearl 1908
Irene Rogers

Sarah Elliott

Louise Irene 1910
Russell W. Ward

Muriel Caroline 1913
Julien Levy

Jeanette Adelaide 1916
Frank Paladino

Guy Heacock 1918
Guinevere Jarvis

Dorothy Irene 1905
Chas. A. Green

Richard Eugene 1921
Lou Gene Martin 1920

Ruth Lucile 1910
Robert Forrester

Ariel Charles 1911
Stella May Stephan

Homer Owen 1914
Eileen Atkins

Delbert Davis 1912
Namoia Henkel

Shirley Irene 1914
George E. Clark

Ruth Geraldine 1916
Lloyd Griffith

June Doris
Glen E. Yates

Margaret Breeze 1915
Andrew E. Nelson

Gertrude Elaine 1916
Kenneth Schaal

Charles Clement 1920
Evelyn Spooner

Royal William 1917-1920

Gale Heacock 1919

Richard Norton 1921
Marian Hariley

Donald Roger 1924

Marion Vera 1939
Roger Lee, Jr. 1942

Dorothy Lucille
Maurice Pease

Winston Alvin 1917
Virginia Swantz

Ralph Richard 1920

Robert Leon 1926
Constance Harlow

Harold 1907

Wesley Keith 1914
Jane Lovett

Terry Malvin, Jr. 1919

Doris Mae 1924
William Kirmnell

Kenneth 1925

Donald 1926

Lloyd 1927

Rosalie Olive 1929

Marjorie Maurine 1909
Jack Kronenberg 1901

Mary Pauline 1914
James Wilson Hannah '12

Madge Victorine 1918
Leonard Jepson 1912

Wilma 1910

Glenn 1912

Edwin Dean 1923-1939

Jacqueline 1925

Lorena Mae 1910
Gordon Chapman 1909

Arlene 1912
Lloyd Dunn 1905

Alvin Howard 1913
Velma White

Maurice Melvin 1918
Mary Margaret Ferguson

Frank Byrdette 1919
Gladys Rich

Warren Edwin 1920-1924

Nina Anita 1922
John R. Hale

Clara Atalee 1923
Emerson Throop 1923

Merlen Malar 1918
Eleanor Hall

Anabel Malar 1914
Norman Isakson

Glenna Vere 1908
Richard Kneeland

Dorene Gae 1910
Don Larimer

Dona Jean 1926

Eunice Marguerite 1915
Wilbert Eichenberger

Erma Virginia 1919
Eldon Helm

Pauline 1922
Robert Shortz

Arlene 1928*
Linnea Ruth 1929
Darla 1939

Gerald R. 1928*
Eugene 1930
Gary Raynor 1934
Clinton Lyle 1935

Guy Richmond 1878
Nelle M. Carroll 1878

Irene Davis 1881
Elmer Cotton

Verne Davis 1884
Lottie Jeffers

Joel Gale 1891-1949
Bess Bridwell

Huldah Breeze 1892
Royal Reedy 1888-1946

Phyllis Truth 1899-1900

Roger Lee 1906
Mauritine Nord

Lillian R. 1881-1907

Olive Mary 1883-1921
Harry Turney

Ralph Alvin 1885
Valora Scott

Ethel Irene 1887
Frank Barker

Gladys Ora 1894
Terry Malvin Pace

Paul 1899
Dorothy Harlan

Pauline Mary 1875
Frank Pallady

Arthur Leon 1878
Victorine Wilson 1883

Mark Maurice 1879-1928
Ruby Cook

Carrie Luella 1881-1940
Frank Byrd 1871

Estella Davis 1884-1889

Nina 1887
Anton Malar

Orland Morris 1882
Maude Comer

William Morris 1884
Lulu Young

Everette Morris 1887
Bertha Namiz

Erma Della 1892
Paul Lewis

Neal Dow Morris 1895*
Raymond Heacock 1901*

Mildred Laurine
Avery M. Erickson

Raynor Morris 1906
Lucile Jones

Nathan Albert 1859
Florence Rhodes

John 1862

The lineage of the Heacock and Tyll families compiled by Roger Lee Heacock from published material in the Library of Congress and Constitutional Hall is correct and complete from the time public records were first kept in Straffordshire and Lichfield, England. The descendants of Joel Heacock are all listed here except those of Mark Maurice Heacock with any of whom I have been unable to make contact. Any information concerning these cousins will be gladly received. When a new family name appears that of the man is printed in bold face and the woman's in italic. In the last column an asterisk (*) indicates a decedent. Please send any corrections or additions to

Guy R. Heacock,
2245 South Logan Street
Denver 10, Colo.

Dannie Leon 1939*
Kenneth Leonard 1940
Maureen Sharon 1941

Gerald
Shirley

Janice Lea 1931
Lois Ann 1932
Joyce Louise 1934
Gordon Duane 1938
Phyllis Loralee 1941

Earl Dunn 1941

Karen Ann 1941*
Stanley 1943
Steven 1944

Melvin Richard 1942
Thomas Edward 1944

Maureen Joanne 1940
Michael Byrdette 1942
Suzanne Arlene 1943

Merlen C. 1942

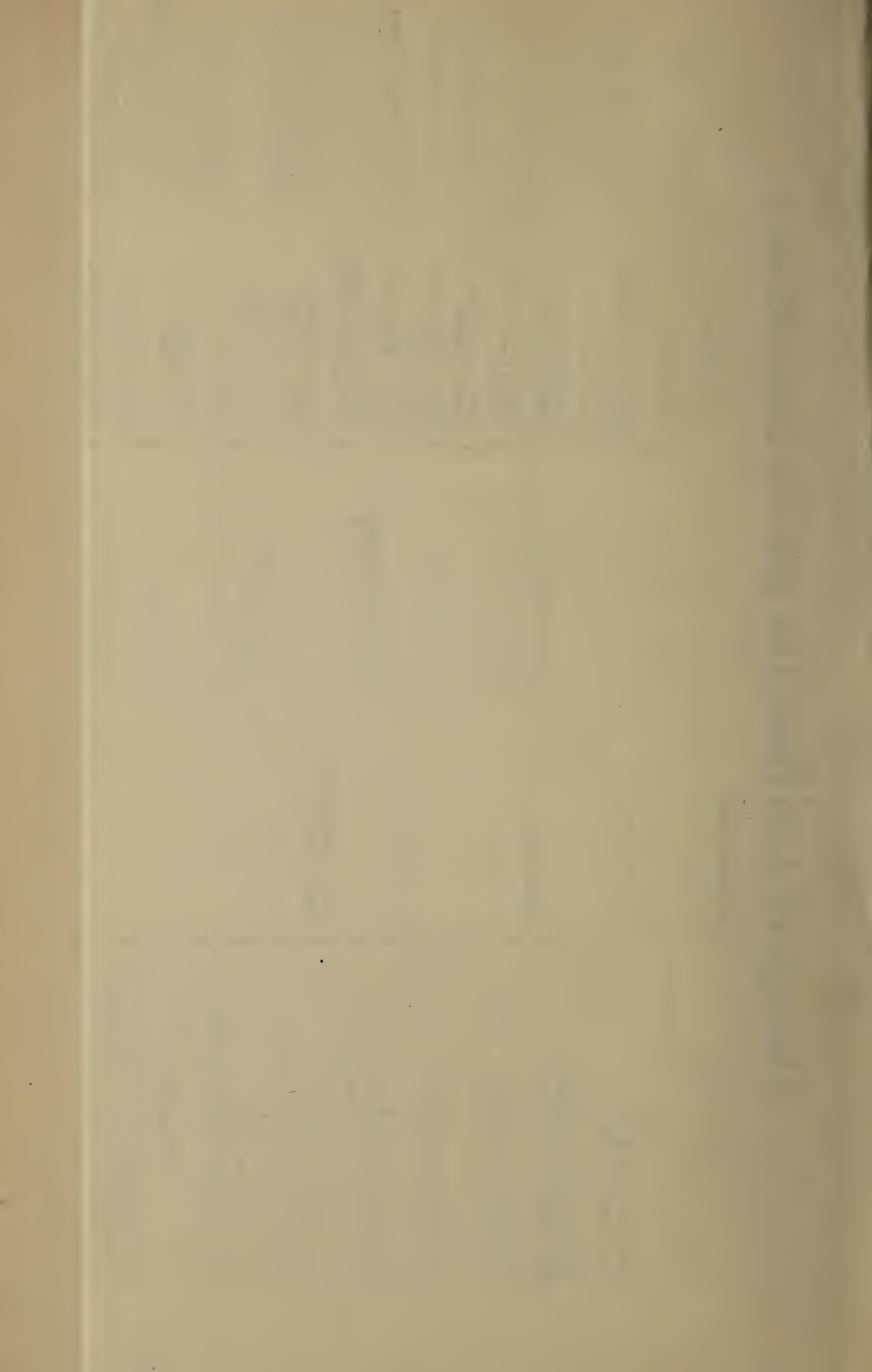
Curtis 1939
Jon 1941
Jerry 1943

Richard Dale 1933

David Ogden 1932
Dean 1934
Sonia Lynn 1938

Lois Elizabeth 1939
Susan Laverna 1942
Everette Merrill 1946

Coral Virginia 1946



RECOLLECTIONS OF JOEL AND HULDAH HEACOCK

"The first that I can remember of grandfather was when he came to live with us in the middle eighties. He used to saw the wood and do the chores and he sawed the wood in winter with a hand saw. He invented and had patented while in Brighton, the railroad skate. He made these, but I don't think he ever sold any. The skate had a cast iron frame and wooden rollers with flanges to keep them on the rail. The action was the same as the roller skate used in the rinks—sliding along on one foot and then lifting the other over in front and using it a stretch. Equilibrium was kept by holding a staff with two small cams on one end that ran on the opposite rail.

"Grandfather was a good mechanic and had lots of good tools that he kept in good shape. He used to whittle out his patterns with his jack knife that he kept as sharp nearly as a razor.

"Another thing grandfather made was a lathe. He hewed the frame out of oak and built a big wheel, connecting it to a heavy wooden treadle with a wooden shaft. This was belted to a pulley that ran the lathe. With this he turned out the rollers for the railroad skates. He also made us a croquet set, turning out the balls and mallets on this machine. I think it was about 1884 or 1885 that he lived with us. He was there when Uncle Nate was married."*—Guy R. Heacock.

Probably the most practical and successful of the inventions of Joel Heacock was nothing more nor less than a fence. Like the unknown inventor of the common pin, the man who improves a simple everyday thing like a fence benefits many. Joel's fence was a rail fence, but it was an improvement over the common "snake" fence, with its rails crossing back and forth, because it could be built in a straight line, saving both rails and land. Joel's son, Charles Clement Heacock, travelled to sell this fence. Rights to build it in a specified territory were sold to an agent, who sold them in turn to the farmers. About the time of his marriage (1874) Charles Clement Heacock left Ohio on one of his last selling trips, having nothing but the patents. After a trip through the south he arrived in Brighton, Iowa, the owner of a fine buggy and driving team and \$200 in cash.

Joel Heacock also invented a bee hive, which he manufactured in Marlborough. Presumably the washing machine mentioned in his obituary as one of his products was also his own invention.

Besides being an inventor and a mechanic, Joel Heacock was a writer and preacher. Of his preaching trips nothing is remembered, except that he once borrowed \$200 from his brother John to finance such an excursion, which he never repaid. Probably he considered the sum as a good and reasonable contribution on the part of his brother to a worthy cause.

*Nathan Heacock, son of Joel and Huldah, was married to Florence Rhodes at Brighton, Iowa, on May 12 1887.

HEACOCK FAMILY HISTORY

He loved to argue, but his self assurance approached bigotry. "He never said: I **think** such and such is right. Mother used to argue with him, and this was always a part of his argument, 'Thee is wrong. I'll tell thee just how it is. It comes to me directly from God.'

"After he went blind, he decided that he had misinterpreted many parts of the Bible. After he had studied it over for many months he began to write it all out. He left tablet after tablet full of his revised belief . . . "—Pauline Heacock Pallady.

Huldah Gaskill was born in Stark County Ohio on March 8, 1829. She had a mind of her own, something probably less frequent in her generation than now, a well developed sense of humor and a sharp tongue. With these attributes and a husband like Joel, marital difficulties must have been unavoidable. After the children had reached manhood, sometime about 1884, Joel and Huldah separated, and remained apart without divorce for the rest of their lives. Huldah was in Iowa in 1885, visiting with her sons in Brighton and West Branch. "After grandfather left, Grandmother Heacock came. I do not remember her so well, as she did not saw the wood, nor do any of the chores. . . Aunt Sadie (wife of Leona Silas Heacock) thought grandmother had been at her house long enough. She was afraid to ask her to go, as Grandmother Heacock had a sharp tongue. So she wrote a note along the line of her thoughts and put it under her plate at dinner. What grandmother told her then sure squelched her . . . "—Guy R. Heacock.

Some years later, Huldah became interested in the ideas of a Jeremiah Hacker, publisher of the Boston Pleasure Boat during the first half of the nineteenth century. Hacker was a fearless crusader against evil, and an opponent of slavery during the years when abolitionists were unpopular even in the North. His ideas were advanced for the time, but were not confined as closely to the religious field as were those of Joel. Huldah joined the Hackers in Vineland, New Jersey, and remained as housekeeper for Jeremiah after his wife died. She died in Vineland on September 3, 1904.

DESCENDANTS OF JOEL AND HULDAH HEACOCK

Of the 10 children of Joel and Huldah Heacock, only five reached maturity. The oldest son, Frederick Mortimer born March 25, 1846 died April 20, 1863, age of 12. The one girl, Araminta, born February 25, 1848 died August 28 of the same year. Byron born March 23, 1850, died January 19, 1851.

The third and fourth generation descendants, of whom there are now about 140, trace their ancestry through one of the four older sons of Joel. Nathan Albert, the youngest son who lived, left only an adopted daughter, Florence Natalie, who married but had no children.

Charles Clement Heacock (born December 27, 1851), eldest of these five sons, married Caroline Davis on October 6, 1874 at Atwater, Ohio. Daniel Heacock (born March 29, 1855) married the sister of the bride, Harriet Jeanette Davis, on December 1, 1874. Charles and Caroline departed immediately for Iowa, whereas Daniel and Harriet remained in Ohio and lived on a farm owned by her parents. Daniel Heacock died of cancer of the throat at the age of 33 years, leaving his wife and six children, one of them only a year old. A year later the five year old daughter Estella died. In 1905 the family moved to Oregon, where the descendants of Daniel Heacock now live.



FOUR BROTHERS IN 1913: Above, left to right, NATHAN ALBERT and WILLIAM PENN HEACOCK; Below, CHARLES CLEMENT and LEONA SILAS HEACOCK

HEACOCK FAMILY HISTORY

Two other sons of Joel, Leona Silas (born July 25, 1853)* and William Penn (born May 24, 1857) apparently left their parental home when they were in their late teens or early twenties, and joined their Uncle John and other relatives in West Branch, Iowa. About 1880 they married the Morris sisters, Sadie and Ruth, and a few years later moved to Brighton, where their brother Charles had established himself in 1874. Guy Heacock has the following recollections of these families:

"Uncle Will came to Brighton in the '80s. Father owned all the ground then clear to the road that ran by the creamery. We had a little barn by the home and father had it moved to the south of the property and made over into quite a comfortable house. Uncle Will moved into this and taught school in the country and worked in the Enterprise office some. This improvement was mentioned in the Brighton News about as follows: 'Heacock is moving his barn to the south end of his place for part of his family to live in.' Uncle Will did not live there but a year or two and then he got the California fever. They moved to Santa Clara, California, where they lived a while and then moved to Newburg, Oregon and later to Portland. After Uncle Will went to California, Uncle Leona moved down from West Branch and lived in this house. He raised garden truck and peddled it. He did not do so well as everyone in Brighton had their own garden and he could not sell his crop. He built a sorgum mill and they made molasses. I used to hear father say that sorgum mill was what saved the children from starving that winter. Uncle Leona had lots of potatoes and the children ate boiled potatoes with sorgum molases and liked it. One time they overcooked a batch of sorgum and it was the finest taffy. They poured it out in a big kettle by the side of the mill and all us kids had to get a stick and pry out what we wanted. Uncle Leona got discouraged and moved to Burlington, Colorado. Here he came nearer to starving than in Iowa. He finally got out to Oregon and he and Sadie separated and the family broke up."

William Penn Heacock ran a lumber yard in Newburg, Oregon, and later a planing mill in Portland. His son, Everette, continues his father's business, which is now the largest of its kind in Portland. Nathan Albert Heacock, born November 23, 1859, youngest son of Joel except for John Elmer, born November 9, 1862, died December 29, 1862, married Florence Rhodes at Brighton, Iowa, on May 12, 1887. He lived many years in Burlington, Iowa, and was employed by the United States Government as a railway mail clerk. He later moved to Chicago and died about 1926.

LIFE OF CHARLES CLEMENT HEACOCK

On their wedding day, October 6, 1874, Charles and Caroline Heacock left with horse and buggy for Iowa. During the preceding years, Charles had travelled widely in the interest of his father's inventions,

*Cyrus Curtis, twin of Leona Silas, died August 2, 1852.

DESCENDANTS OF JOEL AND HULDAH HEACOCK

visiting most of the States then in the Union. He commenced his journeys in the year 1868, travelling in the winter and attending Mt. Union College at Alliance Ohio, in the summer.

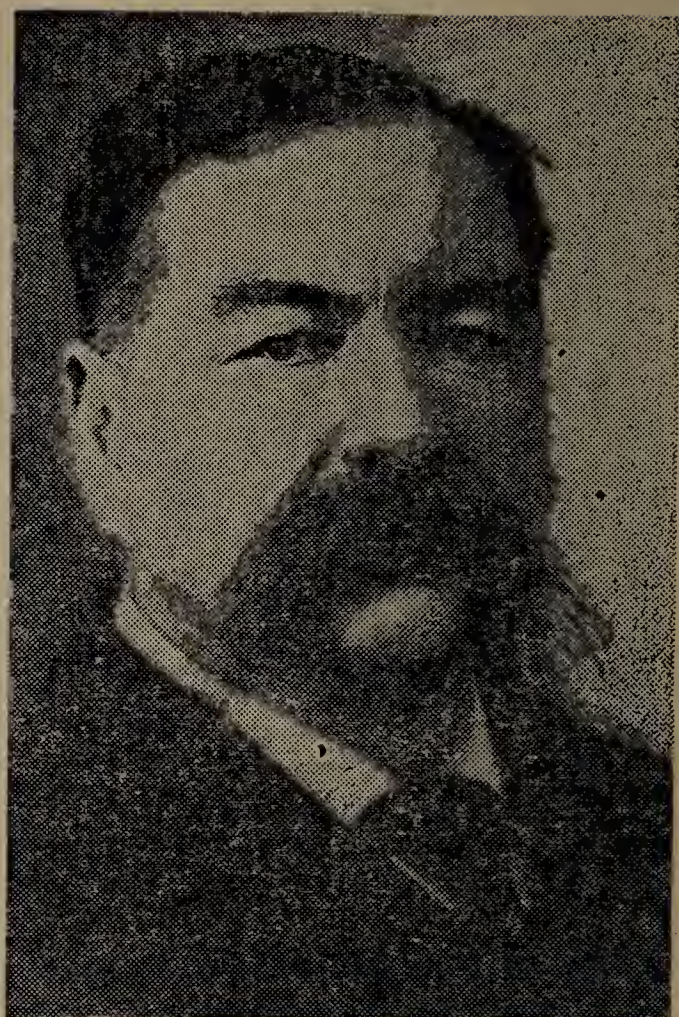
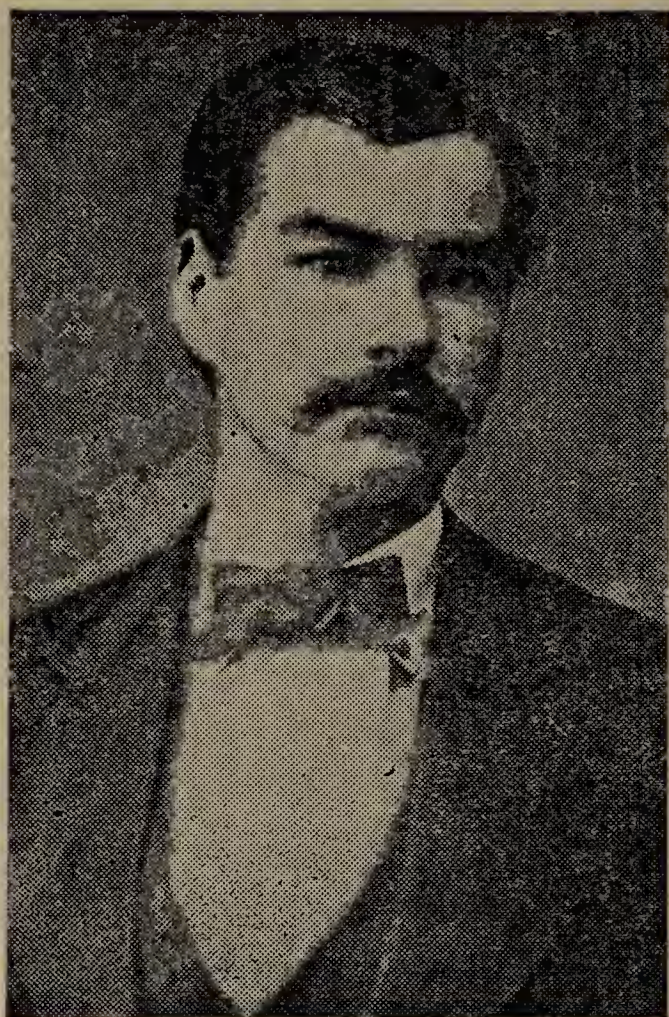
From Atwater, Ohio, the bride and groom drove to West Branch, Iowa, where his grandfather, Nathan, had died a decade earlier, and where many members of the Heacock and Gruwell families then resided. After a few days they continued towards the Quaker settlement of Pleasant Plain, home of some of the bride's relatives. The journey ended, however, at Brighton, Iowa, two and a half miles from Pleasant Plain. It was there that Charles Clement Heacock established his permanent home and resided until his death forty years later.

Aside from the courage and self-reliance with which the early settlers faced westward, and a general education a little above the average of the times, Charles Clement Heacock arrived in Brighton with only his young wife, his horse and buggy, and his father's patents. He probably had little idea of the career which he would follow, and perhaps for that reason liked to tell in future years that he had obtained his print shop through a trade, and had established a newspaper in the vain hope of converting the defunct plant into a marketable asset. During his first five years in Brighton, he acquired a home and several acres of land, which he worked himself, thus supplementing his income from the sale of patent rights and from the painting of road signs. He continued to travel throughout the country selling rights to his father's fence, and it was doubtless during these trips that he became interested in the Greenback Party. He became a member of its State Central Committee. This was his one serious venture into politics, and probably determined his future career, for in 1879 he acquired the equipment of the Brighton Sun and established the weekly Greenback World. He stumped the county for the party, but neither the party nor the newspaper survived the 1880 elections. After 20 months of publishing the Greenback World, he found himself back where he started, painting road signs, but he had found his life career, and had learned a lesson—the fate of a newspaper should not be linked to any political party or creed. A little over a year later, in February 1882, he established the Brighton Enterprise as an independent local weekly.

From "Country Editor" based on an interview with Joel Gale Heacock in 1941:

The first issue of the Brighton Enterprise was printed in the cellar of the Heacock home on the press which had been resurrected from the financial shambles of the Greenback World. Gale's sister (Mary), then an infant, slept in a clothes basket beside the press while Mrs. Heacock helped her husband get out the first issue. The new paper was a success. The cellar was soon abandoned for offices above the town bank. These were discarded later and the Enterprise moved into its own home, a one story frame building on Main street Soon another paper, the Brighton News, started in competition with the Enterprise. This opened a prolonged warfare between the two papers, punctuated by scathing

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Left: CHARLES CLEMENT HEACOCK AS A YOUNG MAN; Right: CHARLES CLEMENT HEACOCK AT AGE OF 58 (1910)

editorials, bitter words and numerous small-town intrigues. The Enterprise management, however, outlasted a series of News editors, and in 1914, after his father's death, Gale paid \$1200 for the News and consolidated the two papers. Many humorous incidents marked the rivalry between the two papers. Once, when the postmaster of Brighton owned the News, Gale's father indulged in an editorial blast critical of some of the policies of the postmaster-publisher. The Enterprise was printed on schedule that week and was left at the postoffice for mailing. But no one got his paper. The postmaster apologized profusely to indignant subscribers and explained that the papers had not been properly mailed. The missing papers were found, but only after the rival News had been distributed a couple of days. Gale also recalls with a laugh the days when a strong church element in Brighton controlled the News. In order to fight the Enterprise more effectively, they imported a high-pressure editor from the city to control the destiny of their paper. The new editor proved to be a capable man, but to the dismay of his employers he was inclined to partake of the grape on occasions . . . Not wishing to dispense with so capable a man and not wanting his "unhappy affliction" to become common gossip, the owners watched over their editor like a mother hen guarding her brood. Each time the prodigal son strayed from the paths of sobriety he was promptly stored in an empty boxcar to "sleep it off." Occasionally he would awaken to find himself on a railroad siding halfway across the state, but he always

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returned to carry on the battle for the News. This plan worked like a charm for many months. Then Gale's father learned of the opposing scribe's Bacchuslike tendencies and the next issue of the Enterprise printed a startling expose of the "frequent absences from town" of the editor of the News

The first press Gale can remember is the Prouty, known by old-timers as the "grasshopper" because of its convulsive jackknife motion while in operation. Printing a paper on the Prouty was a two-man job. One man inserted the sheets of paper in the press while another turned a large flywheel which animated the "grasshopper." The task of supplying hand power to the press was so arduous that it presented the chief labor problem of the day. Gale's father solved the problem by hiring the town half-wit who made up in brawn what he lacked in mental astuteness. "That fellow was the closest approach to perpetual motion I've ever seen," Gale recalls. "He flipped that flywheel around for hours at a time with all the nonchalance of a housewife operating a food chopper. He supplied the Enterprise's power for years, and his 35-cents-a-week salary was a mighty cheap rate My father never had a bank account in those early days. In fact, about the only time he had much money was the first of each year when everyone paid his bills. The farmers paid their subscriptions with wood and produce. The doctor gave us free medical attention in return for his business directory card. Our food and clothing was bought on credit and paid for each January."

The Enterprise was non-political in that it was tied to the fortune of no group or party and espoused no cause except prohibition, but it did not hesitate to take a strong stand on local issues, which were turbulently fought in those youthful and vigorous communities which had been the outermost frontier of the nation only a short generation before. In these battles Editor Heacock never hesitated to defend the Truth as he saw it, and his outspoken editorials gained him a state-wide reputation as a "General With a Pen." When his principles and convictions once required, he suffered a six month jail sentence and a heavy fine for criminal libel, rather than make peace with those he had offended by retracting what he believed true. The causes for which he fought may today seem inconsequential and some of his writing immature, but his uncompromising sincerity and strength of character require the same respect and admiration which they earned him during his lifetime. At the conclusion of his jail sentence, he found himself a candidate for Governor of Iowa (1900) on the United Christian ticket, and while that party could not bestow even a chance of winning the governorship, it could and did testify to the recognition which he had won as an exponent of Christian Truth.

"THE KINGDOM OF HEAVEN IS AT HAND"

For Charles Clement Heacock, Christianity was a mode of life, and the bible a code of ethics, rather than a theological or metaphysical sys-

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tem. The spark of divinity or the bit of heaven which is within us all was most pronounced in Jesus, and his words, inspired by this larger contact with God, are the supreme guide for humanity. Joel Heacock founded his religion on his direct intuition of God's will, which may have been closer to original Quaker principles, but his son placed his faith in the Written Word of Christ.

In his bible studies, which were more intensive than those of the average preacher, Charles Clement Heacock reached the conclusion that Jesus was telling mankind how to live a happy life on earth, and this happy life is all there is to the Kingdom of Heaven. The idea of a life beyond the grave is a heathen heaven, which Jesus did not teach. The resurrection is a reawakening to a joyous life in the Heaven on Earth after a life of sin equivalent to death.

Acceptance of the ethics of the New Testament is purely and simply a practical matter. Its precepts are to be followed because they bring the desired result—a joyous life—and they bring it the moment they are accepted and put into practice. There is no waiting and no promise of future reward for present suffering. God's Truth is invincible and those who succeed in recognizing it and have the courage to follow are rendered invulnerable. In his own words*:

Jesus said let the dead bury the dead. He had no time to devote to them. His time and work were for the living—to teach them how to live and come into that higher life of joy, and peace and good will on earth Jesus made this feature of his doctrine so prominent that some contemporary writers insist that he was materialistic and did not believe in a future existence at all, after a dissolution of this body. But we find that he taught an ideal life here on earth as the best possible preparation for anything that might come afterwards, as well as for the great advantage of living that life now. The first great Truth he taught then, as the foundation of his doctrine, was that the Kingdom of Heaven is within you, and that men should turn their eyes from visions beyond the grave and search for heaven nearer at hand

By teaching that the Kingdom of Heaven is at hand, he made it clear that all the good things attainable now, here on this earth are blessings reserved for those who obey God; while all misfortune, bad luck, calamity and crushed hopes are the sure penalty of disobedience. This means that every misfortune that overtakes you, every disappointment in life, is the result of your refusal or neglect to obey some injunction of the Almighty No man who obeys God will ever be without plenty of money at all times for all his needs; no man or devil, nor even the elements, can deprive him of any of these things; his home comforts cannot be assailed or disturbed in any way, nor can his business or means of livelihood be diverted by friend or foe The all-important point is to understand what are

*From "The Man of Galilee, or, What Did Jesus Do?", a series of articles published in the Brighton Enterprise about 1900.

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God's commands, and not to be misled by the commandments of men that are often taught as the commandments of God. The bible, especially the New Testament, is the reliable source, and each must read for himself. The assurance that God will not let a true believer suffer is an insurance policy worth more to a Christian than banks full of fleeting money for these may fail you while God's promise is absolutely certain

The man who says, "I know that is the right thing to do, or say, but I will not do it because if I do I will lose business, lose friends and gain vicious enemies who may even send me to prison"; that man cannot enter the Kingdom of Heaven All Christians must pass through these persecutions. They are the salt of the earth and if they flinch, halt or deviate a hair's breadth from the truth on account of persecutions they are like salt that has lost its savour Instead of fleeing from these persecutions we must invite them : . . These persecutions are invited to prove to the world that a Christian, unlike other people, cannot be injured by the most powerful combination of vicious men with the machinery of human courts all in their own hands. After that is proven, people will not be so timid about following Jesus wherever he leads

If you "seek first the Kingdom of Heaven and His righteousness all these things will be added unto you." This is no theological gush said for effect, but a great Truth spoken by Jesus himself. If you believe him, never fear to do right, or to do as Jesus did no matter who forbids. Pay no attention to the dictum of any man, judge or jury, who dares to bar your way on the straight and narrow path. If Jesus leads let no man turn you aside, and God will see you safely through uninjured by either powerful or vicious enemies

Their (the Apostles') work was to teach men how to live and enjoy life to its utmost and thus to accomplish the purpose God had in view in creating the human race. Christianity is the science of human happiness on earth and this is what Jesus sent the twelve forth to teach

His next instruction to the twelve was "And as ye go, preach saying the Kingdom of Heaven is at hand." The burden of their addresses must be to tell the people that the Kingdom of Heaven is not an imaginary place far away to be reached only after death of the body at some future time; but it is now actually here and accessible for them instantly, if they would but accept the teachings of Jesus and practice them. His was a spiritual Kingdom which he was to set up here on earth. Every believer who obeyed Jesus and followed him would instantly enter that Kingdom, or condition of peace and joy which is unknown to the average citizen who follows his natural bent of mind through life. It was the Way of Life Jesus taught—how to live, not how to die. The Apostles were empowered and instructed to "heal the sick, cleanse the lepers, raise the dead, cast out devils." This was the mental process of purification which sinners must go through before they can enter the Kingdom of Heaven even though it is at hand. It is some defect or disease of the spiritual body—(there is a natural body and there is a spiritual body, Paul says)

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which causes all mental suffering; and such suffering is hell, while joy is heaven. It was the mission of the Apostles to point out these mental or spiritual defects in individuals and cure them, by imparting a faith in the better way.

Charles Clement Heacock accepted no organized religion. He regarded public charity as hypocrisy and the reformer as a pervert. The judge who harangues the prisoner is unconsciously telling what he himself would have done under the same circumstances. Presumably he would have said that the hell-fire preaching evangelist, of which there then were many, was himself in mortal fear of damnation for sins he knew he had committed in his heart. From the same series of articles already quoted:

We fail to find where Jesus ever required a formal worship or profession of religion, while his sayings are full of reproofs for all kinds of mouth worship God does not listen to words but hears the throbbing of a pure heart and the unuttered desire of an obedient, honest child. The true Christian prayer can be nothing more than a true desire for good to come, and a looking towards God with an unselfish purpose it is hard to see how anyone can participate in a public prayer and still claim to be a follower of Jesus If one man owns more than he can use of houses and lands some other man must do with less than he needs, for God has only provided enough for all. Those who have an excess are burdened with the care of it and suffer even more than those who have too little If any so-called work of charity is to be done a society is organized or committees appointed which sounds a trumpet before it and solicits money in as public a manner as possible, working that special feature for all it is worth. If Jesus is authority on this subject men who contribute under such circumstances get no more credit from the Almighty than if the money had been spent at the poker table Judges on the bench or elsewhere who expatiate upon the guilt of a prisoner before them, are unconsciously telling what they themselves would have done had they been in the prisoner's place. A mob which hangs or burns its victims at the stake is composed of men who under the same circumstances and surrounded by the same temptations would have committed the same crime. They may be mistaken in their man or even in the crime being committed at all, but if the crime lies dormant in their own hearts waiting for the temptation to bring it out, it will be real to them and the mob must proceed to wreak its vengeance It is a popular idea that everybody should try to do something for humanity. Belong to some church or society to help others to be good, but never bother about ourselves. Jesus taught a different doctrine. Never mind others but see that your own heart is pure

No wonder a "strong church element" supported the opposition Brighton News. A drunken editor was much less obnoxious to such people than the prohibitionist Editor Heacock, who used his bible studies to picture them as rogues, hypocrites and misguided fools.

On November 8, 1914, Charles Clement Heacock died of a heart ail-

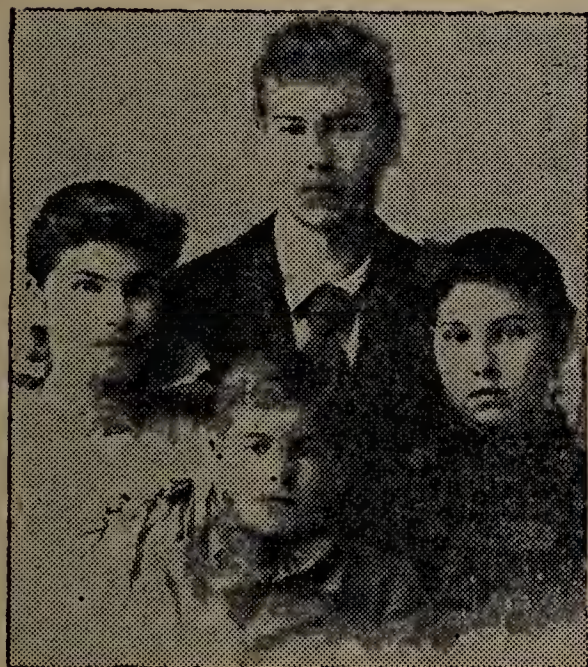
DESCENDANTS OF JOEL AND HULDAH HEACOCK



ROGER LEE HEACOCK and son,
ROGER LEE Jr. in 1944



FOUR GENERATIONS: EVA HEACOCK,
JOEL GALE, CHARLES CLEMENT II, and
CHARLES CRAIG HEACOCK in 1943



GUY, MARY, IRENE and VERNE
HEACOCK about 1890



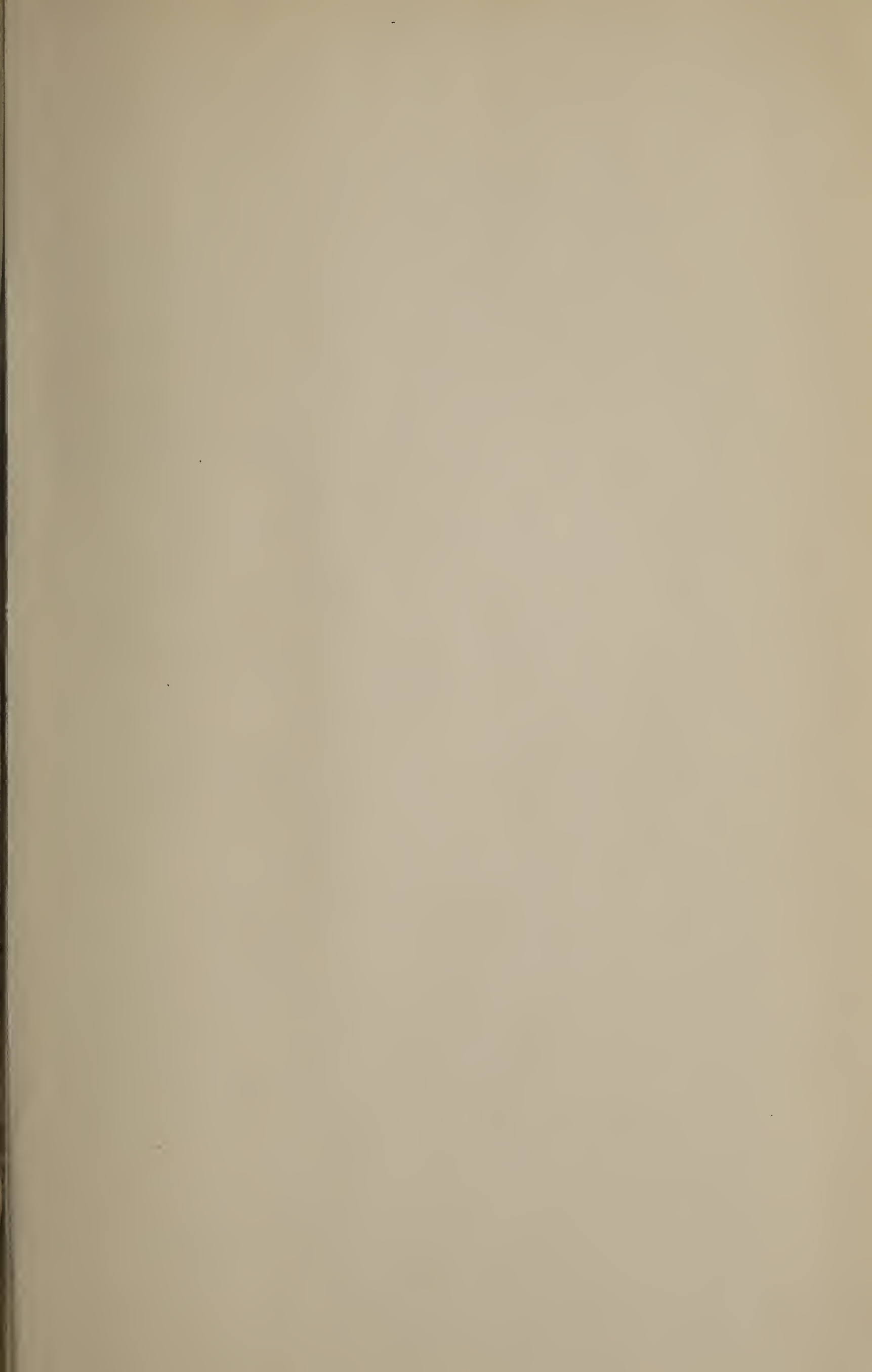
CHARLES CLEMENT and EVA HEACOCK
with GALE and BREEZE in 1895

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ment, and was buried in Hillcrest Cemetery in Brighton, Iowa. The generation of fighting editors, which he exemplified, died with him. The opposition newspaper died too, and his enemies, and the crooked judge who sent him to jail, followed him, one by one, on the journey from which no one returns. His triumphs and his defeats alike are forgotten, and soon not even his name will be remembered in the little town where he was once known intimately to everyone—either as friend or antagonist.

The generation which followed was less turbulent. His son, Gale, carried on in the profession into which Charles Clement had entered, as he said, by chance. Tired out by the burden of conducting two newspaper plants during the Second World War, when labor was unobtainable, Gale too has passed on, leaving friends only, where his father left also enemies. As individuals they adapted themselves to the conditions of their times, and were successful in their fields. Together they have established the newspaper profession as a tradition in the Heacock family, where, may we hope, it will flourish for many years to come.








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